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ABSTRACT

Concern with the prevalent under-representation of ethnic minority groups in Western graduate schools, and with the growing demand of minority students for more relevance in the college curricula, prompted a cooperative WAGS-WICHE (Western Association of Graduate Schools-Western Interstate Commission for Higher Education) effort in the general area of graduate education and ethnic minorities. The first paper in this volume is the report of a WAGS-WICHE sponsored workshop on graduate education of minority students. It deals with the philosophy, objectives and guidelines of minority education programs as formulated by the minority group students who attended the workshop. Other papers focus on graduate opportunity and support programs for minority students in all fields of academic endeavor (with one paper specifically devoted to the Indian student) as well as on current and projected programs in the area of ethnic studies and the preparation of faculty in US ethnic study fields. Recommendations and guidelines are the results of the work of 6 task forces composed of graduate deans, minority group consultants, and WICHE staff who served as members of the WAGS-WICHE committee. (AF)

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GRADUATE EDUCATION
and
ETHNIC MINORITIES

Prepared by

WAGS-WICHE Committee on

Graduate Education of Ethnic Minority

Students

Western Interstate Commission for Higher Education

P. O. Drawer "P"   Boulder, Colorado 80302

February, 1970

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FOREWORD

Concern with the prevalent under-representation of ethnic minority groups--black, brown, and red, in western graduate schools,and with the growing demands of minority students that college curricula be made more relevant to minority needs prompted the initiation nearly a year ago of a cooperative WAGS-WICHE effort in the general area of graduate education and ethnic minorities.

At last year's annual meeting of WAGS, representatives of western graduate schools were acutely aware of the growing pressures and demands being placed on their institutions by ethnic minority students and faculty, and were motivated to explore needed responses to these pressures. At the same time, WICHE, which includes among its basic purposes the expansion of educational opportunities for western youth, was interested in exploring possible regional responses to the needs of western minority youth at both the undergraduate and graduate levels of higher education. Thus, the interests of these two regional organizations conjoined.

The result was passage of a resolution at the 1969 WAGS annual meeting which authorized the appointment of a WAGS committee to explore with WICHE staff the development and implementation of regional studies and programs to meet the needs of ethnic minority groups in the West. During 1969, the committee of graduate deans met twice in Denver to work with minority consultants and WICHE staff on their assigned task. In September of 1969, WICHE, in cooperation with the WAGS committee, sponsored a workshop on graduate education of minority students in San Mateo, California. The purpose of the two-day workshop, attended by nine minority graduate students and ethnic studies staff, was to provide the opportunity for minority students themselves to formulate the general philosophy and goals which should guide graduate minority program efforts. The report of that workshop is included as the first paper in this volume.

Other papers presented in Graduate Education and Ethnic Minorities focus on graduate opportunity and support programs for minority students in all fields of academic endeavor, as well as on current and projected programs in the specific area of ethnic studies. The recommendations and guidelines included in these reports are the results of the work of six task forces composed of the graduate deans, minority consultants, and WICHE staff who served as members of the general WAGS-WICHE committee.

The WICHE staff who have worked with this project over the past year have found their involvement with the minority representatives and the graduate deans to be stimulating and challenging, as well as educational. The contributions of both the deans and the minority representatives to the joint WAGS-WICHE effort are deeply appreciated. The hope of the WICHE staff now is that the response of western graduate deans to the committee's work will consist of more than simply a quick reading of the papers in this volume. Unless the suggestions and recommendations contained in the various papers are translated into action by individual graduate schools and by WAGS as a regional organization, the committee will have failed in its primary task.

We realize that WAGS is severely handicapped in carrying out independent program efforts by lack of funds and staff, but perhaps it is now time for members of the organization to seriously explore alternative means by which the organization might conduct, on a permanent basis, urgently-needed activities in the area of graduate education of ethnic minority students, as well as in other areas of crucial concern to graduate education in the West.

Kevin P. Bunnell
Associate Director
Western Interstate Commission
for Higher Education

February, 1970
Boulder, Colorado

PREFACE

It takes no special perspicacity for a graduate dean to realize the growing pressures on graduate schools from ethnic minority groups. These pressures arise primarily from the prevalent under-representation of minority graduate students and faculty on all campuses except those of predominantly Negro institutions. Secondly, they arise from the obvious gaps which college and graduate curricula have continued to display in the coverage of the history, sociology, art, psychology, economics, and other features of minority groups in the framework of traditional subject matter presentation. To some extent these omissions are due to the relative paucity of scholarly materials devoted to the study of these groups. But to a greater extent, it is the lack of sensitivity on the part of the dominant society to those omissions which have permitted the gaps to persist. After all, the basic outlines concerning the history of the Negro or Indian or Spanish-American have been sketched by members of these groups themselves and others interested in them. With the advent of ethnic studies and the anticipated growth in professional manpower devoted to these long neglected areas of study, their continued exclusion from regular college and graduate curricula will become totally inexcusable.

The growing importance of the issues touched on above has been the stimulus for the collaborative effort on the part of WAGS and WICHE. The present volume is one outcome of this effort. There have been others, both tangible and intangible. I hope that the materials presented herein will be of real service to our colleagues in the West and elsewhere; secondly, that the momentum created by Phyllis Watts, Pat Snyder, and the minority consultants to whom the credit for most of the work goes, is not lost; thirdly, that the many unresolved questions and dilemmas which invest the highly dynamic and emotionally-charged areas of minority recruitment, ethnic studies, community involvement, as well as curricular control and reform be more intensively and systematically studied than hitherto. These areas deserve not the part-time commitment of the otherwise over-committed, but the full-time commitment of specialists both knowledgeable and involved.

WAGS extends its deep appreciation to the WICHE staff and to the minority consultants for the very tangible help they have been in 1969-70. For those of us newly involved in these problems, working on them in the company of our minority consultants has been a most rewarding experience of mind stretching and personal growth.

George P. Springer
President, 1969-70
Western Association of
Graduate Schools

February, 1970
Albuquerque, New Mexico

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INTRODUCTION

Phyllis W. Watts
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and

Chairman, WAGS-WICHE
Committee on Graduate
Education of Ethnic
Minority Students

It may be that historians of the future will brand the period of the sixties as the forerunner of a Second Age of Enlightenment or of an Age of New Humanism. It was during the sixties that legislation and court decisions and demonstrations and riots and sit-ins and strikes and voter registration drives and peace marches and university shut-downs and bombings and assassinations finally forced the recognition that, although as a nation we profess to a belief in equal opportunity, we fall far short of the reality. Particularly do we fall short with respect to ethnic minorities.

During the sixties, the young and the intellectuals, both minority and non-minority, provided most of the pressure to correct the ills of our society that were supposed to have been corrected more than a century ago. It was they who insisted that there must be no further delay. As a result, the sixties saw our colleges and universities embroiled in what, at times, was almost a life and death struggle--a struggle between the forces of change and the power and the inertia of the establishment, which had never had it so good and was unwilling to risk relinquishing its comfortable position.

The struggle has been a bitter one because it has involved forcing changes in deep-rooted attitudes and the relinquishing of special privilege by persons, groups, and institutions who had worked and fought hard for that privilege. The attitude changes have been particularly difficult because they require admitting to, defining, and overtly rejecting assumptions that are so opposed to our national image that few can admit to holding them. It involves the recognition of habitual and universal patterns of behavior as overt acts of prejudice or discrimination. It involves critical examination of the American ideal that if one really wants to succeed, works hard enough, and exercises enough self-discipline, he can make it. It involves critical examination of the counterpart assumption that the mere fact of poverty is, ipso facto, proof of laziness, lack of ambition, and lack of self discipline. It involves recognition that a large segment of the population is so deeply submerged in poverty, both economic and cultural, and has so completely accepted the judgment of the majority, that it believes escape from the morass to be impossible.

Changing attitudes involves recognition of the fact that the minority-immigrant groups which are constantly cited as having become absorbed into the American mainstream started from a different base than did the blacks, Chicanos, or Indians. These other groups came from a heritage that provided an abundance of models for intellectual, political, economic, and artistic achievement; whereas the heritage of the blacks, the Chicanos, and the American Indians provides few such models, and even they are little known. Instead, their model has been one of manual labor. When an employer or a teacher sees the physical characteristics of one of these groups, he too often equates the outward appearance with the idea "laborer." The two situations are not at all parallel..

Further, attitude change involves the recognition that many of the blacks, Chicanos, and American Indians who have succeeded in the white community have done so with superhuman effort, heartache, and self-negation. They have had to reject their own identity to adopt almost completely the patterns and attitudes of a people who never quite let them through the door. This rejection of their own identity has in turn separated them from their communities, so that many exist in a sort of half world, not part of either the white or the minority community.

Attitude change involves recognition that the drive for separatism is a drive by minority youth to assert their own identity. In this way they are saying to the establishment, "You have had a hundred years to make equality a fact, and you haven't done so well. We are tired of waiting for you. Let us try without your standing over us, telling us what to do and how to do it; let us exercise our own initiative. We have some humane values and some techniques that might be better than yours. We do not want to give up our own identity and absorb yours. We do not want to give up our ties to our own communities in order to be successful in yours. We want to deal with you as equals in a partnership, with each partner contributing his special talent in solving our joint problems."

Because it is the young and the intellectuals who have pushed the fight, the universities have been the battleground. Colleges and universities across the nation have initiated programs for minority students, partially because action has been forced upon them, partially to jump on the bandwagon, and partially because of moral and intellectual commitment. Federal and state legislative bodies have provided token funds, but not nearly enough. The nation still has a monumental task before it.

It is estimated that fourteen or fifteen percent of the total population is composed of the minorities for whom these programs are being developed. Yet only about five percent of the college and university student population comes from the black community. College enrollment data for the other minority groups are not available, but the proportion of Mexican-Americans and American Indians in institutions of higher education is substantially smaller. Given the essential financial and other support necessary to afford a chance for admission and success comparable to that available to nonminority youth, there should be at least twelve thousand more blacks and comparable numbers more Mexican-Americans and American Indians enrolled in institutions of higher education.

This eventuality would mean that colleges and universities should be geared to provide for many more students than their normal enrollment projections based upon historical data would indicate. More accurate counts are necessary before it is possible to determine the exact number. These minority students will create a need for proportionately more professors and administrators who understand their objectives and their special problems. Among those persons there must be a sufficient number from the various minority groups served, so that each student can find at least one minority model with whom to relate. Most of these staff members will be in conventional college and university roles, but some will, of necessity, be specialists in ethnic studies and in services to minority students.

Graduate schools face a monumental task in supplying minority personnel for the positions the undergraduate schools will need. The task involves recruiting and selecting vast numbers of candidates. It involves providing the level of financial assistance that these persons, most of whom have family obligations, will need if they are to defer regular employment to embark on further education. It involves offering the kinds of preparation these persons need, including not only the programs available to all students, but, in addition, special preparation for their roles in working with minority students and their communities. In some instances, the graduate school will have to provide opportunity for retooling of those who never before contemplated graduate study, and who, as undergraduates, were not appropriately prepared for advanced work.

If graduate schools are to embark on even an approximation of this task, it behooves them to plan well and to avoid the pitfalls evidenced in some of the programs already underway. A backward look at some of the troubles existing programs have encountered suggests that perhaps the programs were embarked upon precipitantly; perhaps they did not have a well thought out rationale or clear enough blueprints. Some appear to have been introduced without deep enough understanding of the issues and certainly without the attitude changes essential to the success of the programs. Many of the programs were instituted as responses to confrontation and conflict, rather than as cooperative ventures stemming from conviction. Some of them were created with all good intentions by administrators and faculty of good will, but with little understanding of the students for whom they were providing and with little minority involvement in the planning.

Concern with the issues discussed above prompted the initiation of a collaborative WAGS-WICHE effort focused on graduate education and ethnic minorities. The initial impetus for this effort came from Deans H. W. Magoun, Lawson Crowe and Wendell H. Bragonier who suggested that WAGS seek the assistance of the Western Interstate Commission for Higher Education (WICHE) to look into graduate education of minority students and to develop appropriate recommendations. A request from the deans prompted WICHE to sponsor a luncheon meeting at the WAGS annual meeting in March, 1969,to discuss the proposed collaborative effort. Attending the meeting were: Deans Wendell H. Bragonier, Lawson Crowe, H. W. Magoun, George P. Springer, and Phyllis W. Watts; minority group conference participants,Mrs. Hazel Love, Guillermo Martinez, Dr. Ernest Patterson, James Ragin, and Michael Trujillo; and WICHE staff members,W. John Minter, director, Special Higher

Education Programs, and Mrs. Patricia O. Snyder, staff assistant, Special Higher Education Programs.

This informal group of deans, minority consultants, and WICHE staff developed a proposal for a study of graduate education of minority students. At the 1969 WAGS business meeting, sanction was obtained for the appointment of an ad hoc WAGS committee to undertake the task. WAGS President George Springer appointed a committee composed of the deans who had attended the luncheon, with Dean Watts as chairman. It was agreed that each committee member would involve a minority consultant from his institution in the committee's work. Finances for this were made available by WICHE.

In May, 1969, the committee held its first official meeting in Denver, Colorado, under the auspices of WICHE. The minority consultants, Mrs. Love, Dr. Patterson, Mr. Ragin, Mr. Trujillo, and Eliezer Risco-Lozada, became full participants in the committee's work. John Minter and Pat Snyder were the WICHE participants in the session, and Pat was named executive secretary of the committee. The committee reviewed two documents prepared for them by the WICHE staff, Graduate and Professional Opportunities for Minority Students and a report of a WICHE survey on urban and minority centered programs at member institutions of WAGS. The committee felt that the first-named volume was so valuable that it requested WICHE to distribute copies to all members of WAGS.

A major portion of the May meeting was spent assessing the dimensions of the task before the committee. After much lively discussion, the committee settled on the structure of its study and established several task forces to undertake various segments of it. The task forces were assigned to the general areas of philosophy and objectives of minority graduate education, graduate opportunity programs, and ethnic studies. These task forces worked through the summer and fall on their assignments.

Operating on the conviction that the underlying philosophy for graduate education of minority students should come from the minorities themselves, WICHE sponsored a workshop in San Mateo, California, in September, 1969. The following nine minority representatives participated in the workshop:

Constance Acholonu, Graduate School of Public Affairs, University of Washington

Lehman Brighton, Indian Studies Program, University of California, Berkeley

Alfred Estrella, Asian-American Studies Center, University of California, Los Angeles

Art Frazier, Department of History, University of California, Los Angeles

Jorge Gonzales, Chicano Studies Program, San Diego State College

Velia Garcia Hancock, Education Opportunity Program, San Francisco State College

Yusuf Kaurouma, Department of Economics, University of Colorado

Richard Keyes, Black Studies Chairman, Fresno State College

Eliezer Risco-Lozada, La Raza Studies Chairman, Fresno State College

Risco-Lozada served as chairman of the workshop group. Kevin P. Bunnell, WICHE associate director, and Pat Snyder were the WICHE sponsors and Phyllis Watts represented the WAGS committee. Under Risco-Lozada's direction, the consultants together worked out suggestions for the content of a statement of philosophy and the formulation of goals for graduate education of minority students. Their recommendations are included in the first report in this volume.

In November, 1969, the committee and their consultants, joined by Yusuf Kaurouma and Kevin Bunnell, again met in Denver to discuss the drafts of the task force papers, and to work on the final structure of the report and the format for presentation to WAGS at the 1970 annual meeting. The six papers contained in this WAGS-WICHE volume on Graduate Education and Ethnic Minorities are the result.

Throughout the period of the committee's work, Pat Snyder collected resource materials, prepared reports, distributed materials to committee members, and performed essential service as coordinator and stimulator for the committee. Without her constant helpfulness and initiative and without the support of WICHE, this report would not have been possible. Similarly, great appreciation is due the consultants and the committee members for their conscientious and untiring efforts in behalf of the committee's task.

PART I: PHILOSOPHY

NOTE

In September, 1969, WICHE, in cooperation with WAGS, sponsored a Workshop on Graduate Education of Minority Students. The two-day workshop meeting was chaired by Eliezer Risco-Lozada, who has written the following report of the meeting's discussions and recommendations. The eight workshop participants, in addition to Risco-Lozada, included the following Afro-American, Mexican-American, American Indian, and Asian American representatives:

Constance Acholonu, Graduate School of Public Affairs, University of Washington

Lehman Brighton, Indian Studies Program, University of California, Berkeley

Alfred Estrella, Asian-American Studies Center, University of California, Los Angeles

Art Frazier, Department of History, University of California, Los Angeles

Jorge Gonzales, Chicano Studies Program, San Diego State College

Velia Garcia Hancock, Education Opportunity Program, San Francisco State College

Yusuf Kaurouma, Department of Economics, University of Colorado

Richard Keyes, Black Studies Chairman, Fresno State College

MINORITY EDUCATION PROGRAMS:
PHILOSOPHY, OBJECTIVES AND GUIDELINES

Eliezer Risco-Lozada
La Raza Studies Chairman
Fresno State College

Graduate programs for Third World students, to be effective, must generate from a philosophy that expresses the commitment of education to the material and spiritual fulfillment of the community to which the student belongs. This community may be Afro-American, Asian-American, Mexican-American, or Native American

The "Third World" concept, as used in this report, refers to the overall philosophical, historical, and political frame of reference in which ethnic studies are being developed. WASP (White Anglo-Saxon Protestant) educational institutions traditionally have emphasized their Judeo-Christian, Greco-Roman, and European genealogy. Third World students and scholars emphasize the non-European sources of their genealogy, biologically as well as culturally.

More concretely, Third World students view themselves as part of the struggle of peoples in the underdeveloped countries of Asia, Africa, and Latin America, as well as of Native Americans in this country, for full realization of their human potential. Additionally, the Third World concept recognizes that the reality of existence among Third World people throughout the world is defined as *purgo ergo sum* ("I struggle, therefore I am"), and not as *cogito ergo sum* ("I think, therefore I am") of the European tradition.

PHILOSOPHY OF MINORITY EDUCATION

Third World students today reflect in their attitudes and actions the new consciousness and resolve in their communities to achieve self-determination and the good life. Third World students see education as of vital and strategic importance to the realization of their individual and collective goals.

Education in general, and specifically in relation to ethnic minorities within the U.S., has operated in a void --

in some type of vacuum -- of moral relatedness. We are saying that education is not neutral: either education is for a purpose, a human purpose, or it is no education at all. We see education in its present forms as lacking basic integrity and, therefore, as contributing to the anomie and alienation prevalent today in society.

In order to recapture the moral relatedness of education, programs must be developed in such a way as to instill in the student a sense of responsibility for the role he has to play in the transformation of the educational process and of the institution which considers itself proprietor of that process, as well as the role he is to play after his education is completed. Whatever knowledge or skills the student acquires should be framed in the context of their functional relatedness to the personal and collective values and norms of the community the student comes from. Third World students must be prepared for leadership and responsibility by an education which allows them to remain an integral part of their communities. In short, education must value what we value or it won't contribute to the realization of our destiny.

The integrity of education can be realized only in the context of what is called "therapeutic education." Only an educational system cured of the sicknesses that plague it today can help in the formulation of the new man and the new society. Educated man has to be seen as a man who is truly humane and who truly values life and freedom.

The concept of "therapeutic education" can be realized only if the process of education itself contributes to the personalization and socialization of the content of education. It is important to remember that education, as a total institution, is second only to the family unit as a socializing agent. We must seek to create a situation in which education and the family in minority communities do not serve as rivals, but develop a symbiotic relationship. We must strive to develop programs which provide both for individual maturation of the student and for the creation of viable minority communities.

Traditionally, institutions of higher education have defined their role as triadic; namely, teaching, research, and service. Third World students are now reminding schools that they have performed these functions for industry, business, agriculture, government, the military, and other sectors of the society, but failed to do so for the minority community.

Schools, graduate schools included, have reflected the society at large -- in enrollment, faculty, administration, budget allocation, and in any other index. We are saying that the exclusion of minorities from institutions of higher education has been symptomatic of the exclusion of minorities from all mainstream institutions in American society.

And we are saying more than that. We are talking about teaching, research, and service priorities that are geared to and reflect the economic, social, political, and emotional environment of the minority community. We are talking about community control of education, control of political systems, control of budgets; in short, control of those institutions that affect our community. These are the kinds of priorities that the educational system should look at if it is going to begin to meet the needs of the minority community. If institutions of higher education are to set an example of how to end institutional racism in American life, then Third World students and the minority community they represent must be accepted as equal partners in the multiversity.

Effective graduate programs for Third World students, therefore, require the restructuring of the educational process. Third World students must be seen as representatives of their respective communities; the vanguard - insofar as institutions of higher education are concerned - of a community trying to harness the energies and resources of the community itself, of higher education, and of the society at large, for its own development. This means the recognition of the community as the standard for legitimation and validation of the programs developed.

This also means that programs must be open-ended so as to reflect the developmental process taking place within minority communities. Minority students and the programs in which they are engaged must reflect the minority community in both form and content. In addition, Third World students must be seen as the ones responsible for developing the mechanisms of interaction between the community and the institution; not the business, social, and political acquaintances of administrators and other members of the academic community who heretofore have been unable and unwilling to develop viable educational alternatives for Third World students.

MINORITY PROGRAM OBJECTIVES

The primary objective of education is to contribute to the development of *human resources* on the basis of *human needs* as reflected in the *needs of the community* from which the student originates. In order to clarify this statement, we need to take a look at the objectives of minority education programs in terms of their general and specific applications, and also in terms of their short and long-range effects.

Specifically, the most obvious *need* in the minority community is the need for *skills*. It is a commonplace assertion, at the onset of minority programs, that it is difficult to find qualified minority personnel for staffing those programs. Such a lack is the result of exclusion of minorities from the institutions which have the power to grant recognition for expertise, and also on the lack of ability of those institutions to identify the human resources available in the community itself.

Minority students need conceptual, analytical, and practical skills that will allow them to assess, project, and implement programs for comprehensive development of the forces for change already in effect in the minority community. Traditional disciplines and professions need to reorganize their focus and their frame of reference if they wish to be relevant to the future of the minority community.

Minority students need skills that will allow them to define for themselves the inventory of felt *needs* and the *process* of fulfillment of those aspirations which are conducive to integral and viable communities. Furthermore, minority students need to acquire skills that will enable them to control the focus and direction of education in the same way the communities are searching for the skills needed to achieve effective self-determination.

In order to impart these needed skills, institutions of higher education must reassess their stock of expertise, the present administrative structuring of their course offerings, and the methodology by which they have been dispensing knowledge and degrees. In other words, if institutions of higher education want to begin addressing themselves to the task of developing the human resources of the minority community they must be ready to engage themselves in a process of change.

Such a process has immediate and long-range implications. In the past, minority communities have been "marginal" in relation to the dominant society, or, in other words, "internal colonies" of the system. Educational institutions now must change themselves in such a way as to make minority education programs an integral part of the academic community, in terms of both their bureaucratic (e.g., administration, resource allocation) and academic procedures. More importantly, minority education programs must not be "pet projects" of deans, or departments, or factions within existing institutional structures. Minority education and its community must have the same kind of autonomy and specialized sense of responsibility that other departments of the institutions have to the sectors -- economic, political, etc. -- of the community they serve.

In general, we are charging institutions of higher education, through their units on minority education, with the responsibility for contributing to the development of the minority community in the same fashion as they have served government, business, agriculture and other sectors of the dominant society; namely, in a manner that is commensurate with the needs and in agreement with the wishes of that community, as represented by minority students and staff. These students and staff must seek to eliminate the traditional role of the ethnic professional as intermediary between the community and the educational system, and work instead for a synthesis of the educational process and the community.

In the most general and long-range way, the minority community needs to create the conditions under which self-determination is possible. This task requires sophisticated skills, skills which can be developed and fostered within institutions of higher education only if minority students and faculty are allowed to create within the institutions the same environment for self-determination which is desired in the community. Neither one-sided programism nor paternalism can create healthy programs in higher education or in the community.

In brief, graduate education for Third World students must be seen as providing the opportunity for the minority community to develop its technical, professional, and intellectual vanguard of change.

GENERAL PROGRAM GUIDELINES

Minority graduate programs must reflect the movement for self-determination that permeates the minority community today. The programmatic approach to minority education involves a manifold process of development, administration, and evaluation. All aspects of this process should reflect the philosophy of self-determination.

Programs intended for minority education must have the *maximum feasible participation* of minority students, faculty and community in the actual development of the program from its initial stages. The only way to guarantee the development of legitimate programs is to establish a structure which allows for dominant minority representation of student, faculty, and community, with inputs into all key areas of administrative and academic decision-making. Such a "structure" should be charged with the responsibility to develop, administer, evaluate, and institutionalize the different minority programs.

Whether these structures will be task forces, committees, centers, offices of special education, councils, or the like should be determined by the administrative structure and the political climate of the particular school. Singularly, and in combination, these structures must have the authority to set up, approve, or veto any programs relating to minority education. The programs needed to face up to the task confronting higher education are so vast that only a coordinated and integrated approach to both the institution and the community can hope to have any long-range effect.

Initiation. Programs supposedly intended to "help" the minority student and community should not be unilaterally developed by administrators. Minority students should be in the program's decision-making structure from the outset.

- Information about programs, funds, etc., should be made available to the Minorities Education Project (M.E.P.).
- Sponsorship of any minority-related program should always involve M.E.P.
- Experience in program initiation can help minority students develop needed "educational skills."

Development. All phases of program development must involve participation of minority faculty, students, and community.

- Programs must be open-ended in form and content to increase the flexibility of the program to adapt to changing self-definitions by the community or the students.
- Graduate students themselves should act as "consultants" or "fellows" for the time they are engaged in program development.
- Program developers should have access to Third World resource centers, and also the programming being done by Third World people at institutions elsewhere in the region and the nation. There is need for a central resource file or information center which would enable minority staff and students at a variety of institutions to share pertinent information on programs and resources. Perhaps WICHE or WAGS can help set up a Third World Information Resource Center to serve as an ethnic studies information center for the western region.

Administration. Administration of minority-oriented programs should not be rigidly bureaucratic, but flexible.

- The administration of the program should dovetail the development of the program; the developers should become implementers.
- The focus of authority for program administration should be with the minority students, faculty, and community involved in the M.E.P.

Evaluation. Only the intended client of a program can judge whether he has been served and how well he has been served.

- Programs should be evaluated on the basis of student and community response to those services, educational and otherwise. Only the client of a service knows finally whether the service he bargained for was delivered or not.
- Some work needs to be done to develop models for

student-faculty-community evaluations of educational programs.

- The key test of whether institutions of higher education are willing (we know they are able) to develop valid programs for minority education is whether the programs are conducted as missionary-evangelical campaigns by white liberal faculty and administrators, or as programmed experiments at minority control of the educational aspect of their lives.
- Finally, the validity of a program may be further tested by whether it is organized as a limited (time-wise, budget-wise, etc.) program or as a structure which will be functionally institutionalized into the multiversity without losing its self-defining, self-determining character.

SPECIFIC PROGRAM GUIDELINES

Programs for minority students should reflect the three major roles or functions of institutions of higher education--research, teaching, and service. Particular emphasis needs to be placed on two types of research: resource research and needs research.

In order to develop valid programs, minority students and staff must have a comprehensive view of the resources available to the institutions and be free to tap these resources, as well as additional resources not being used by the institutions now. Colleges and universities should begin assigning not only net amounts of monies for minority programs, but also percentages of their line-item operational budgets for the purpose of program development.

Minority staff and students should be free, in terms of time, money, and academic credit, to research the actual and potential resources available to the minority community for its self-motivated and self-directed development.

This undertaking is one in which non-minority academic and administrative personnel of an institution can play a very important role. Unless faculty and support staff of the institution are able to follow a policy of total disclosure about the functionings of their institution and the socio-economic-political system, they can never expect to be trusted by Third World students, staff, and community. We have for so long been shut off from the system that we cannot, unaided, know all the resources available within the system. It is up to us to accept or reject, but we must have the necessary information if valid programs are to be instituted.

Effective minority programming also may be hindered if the needs to be met by a particular program are assessed in ways which are alien to the context in which those needs arise. Educational needs of minority students are not deviations from the normative structure of the dominant society, but products of the interactions of the normative structures of the dominant society and those within the minority community itself.

An example in point is public opinion polls. No valid assessment of the opinions of people in the minority community can be made unless we know the opinion forming patterns of the community, first in relation to issues that arise within the community itself and then in relation to those outside issues that have an immediate effect on the community. This example could be extrapolated to apply to economics, sociology, psychology and other academic disciplines, not only in their theoretical form but in their action and applied forms also.

The issue of needs research has direct bearing on the crucial areas of minority recruitment, selection, counseling, guidance, financial assistance, assessment of educational goals, and many other areas of educational programming.

Recruitment and Selection. Heretofore, recruitment and selection of minorities have followed the standardized procedures of WASP education. If we accept the obvious fact that the process of socialization among minorities is ethnically different than in the dominant middle-class society, then it should also be accepted that apparent qualifications, readiness, and task orientation - assessed through standard methods and criteria - do not necessarily mean that those individuals are functional to their own communities. On the contrary, there is evidence that those people might be dysfunctional - before, during, and after their higher educations - to the very adaptive mechanisms the community has developed to survive.

Most developing programs have found that standard counseling, advising, and guidance procedures have, in fact, counseled-out many minority students in the past, either because of a failure-to-conform by the student or because of a failure-to-counsel by the "counselors".

Most autonomously staffed and administered programs also have found that "informal" methods are more effective in assessing ability, potential, and motivation than "formal" methods. It could be hypothesized that so called "informal" methods like the grapevine, rap sessions, and the like are, in fact, formal within the minority community. For reasons such as this, it should be up to minority students, staff, and community to develop the guidelines for recruitment and selection.

In addition, minority programs today must reflect what minority students and staff are saying about the need to recruit students where the need and potential is greatest, namely in the streets, prisons, pool halls, etc. We need a massive talent hunt.

Specifically, in terms of selection, most students or staff in many ethnic programs are convinced that an overhaul of entry requirements is needed. We have come to look at diplomas from our high schools and undergraduate experience as conferred status symbols that fit into ascribed status role sets. We need to create anew a sense of mobility and a reward system based on deeds and performance, and not on compliance.

Minority education programs must be structurally and substantively so much a part of the community, and we mean minority community, that the programs will choose with the same criteria and sense as leadership is assessed internally in the community.

Counseling and Guidance. This is perhaps the thorniest of issues in education today. In the above, we made passing mention to minority students who have been "counseled out" of the educational system. Nearly everyone is concerned about "testing methods" to determine IQ, ability, personality, aptitude, attitude, vocational preference, or learning readiness. Yet minority programs keep running into contradictions between their assessments of the developmental process going on among students and in the community, and the institutional criteria for evaluation of performance. Educational criteria at present do not take into account "ethnicity". Behavioral objectives can be measured only if you assume similarity of objectives.

No detailed, systematic study has been made of minorities in higher education, and minority staff have not been on board long enough to allow them the kind of freedom to innovate that is necessary. However, most students and staff of existing minority programs agree that both counseling and guidance for minority students must be done in a frame of reference that is diametrically opposite to the "case" approach. Students, minority students primarily, need to have "school" as an institution explicated to them, including all the varied and at times contradictory expectations that have become assumptions of the life style of Ph.Ds.

Financing. The financing of graduate minority programs must somehow reflect the general philosophy of minority education. We again must address ourselves to the question of needs. Over the last few years the government has raised the level of income that constitutes poverty, and also adjusted it to reflect the number of people in the family unit. Accounting for a financial aid package for minority graduate students will have to do the same.

Financial aid offices should have minority personnel that relate intimately to the institution's Minority Education Program (MEP) in order to develop financial aid on a sliding scale congruent with the total orientation of the program. As a matter of fact, financing of minority students should be under the sponsorship and supervision of the MEP. What we must avoid is to have regular departments or programs setting up their own in-house minority programs which develop a patronage system and allow them not to face the restructuring of education we are asking and working for.

Most personnel and students of developing programs feel that schools are failing when they say: "How many students can we bring in if we only have xxx dollars?" The real question is whether the university is prepared to make the commitment to seek out the resources once the need has been identified. We are saying that the *need*, i.e., the number of students wanting in, should determine how much money the program will have, and not the reverse.

Finally, to repeat something said before, financing of MEP, more than any other area of programming, must be institutionalized in the total cost accounting and budgeting of the institution. This also should include the staffing formulas, the master plan projections, and any other areas in which resources are being allocated for the future operation and long-range expansion of the institution.

It must be realized that these brief comments on recruitment, selection, counseling, and financing are intended only to raise some questions in the area of needs research. The crucial aspects of these programs are the implementation and institutionalization of services actually delivered to students. Development and implementation of the programs needed will require many resources, one of which is information. As recommended earlier, WICHE and WAGS might help by setting up a Third World Information Resource Center for this purpose.

PART II: GRADUATE OPPORTUNITIES

GRADUATE EDUCATION AND THE MINORITY STUDENT

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The purpose of this paper is to explore issues involved in alternative approaches to identification, recruitment, admission, financial aid, counseling, and followup of minority graduate students.

WHO ARE MINORITY STUDENTS?

Minority students are those who live in a society which they and others recognize as stacking the odds for educational and other achievements against them. This eliminates the middle and upper economic classes of any ethnic group who from the time they are born hear their parents discuss college experiences in fraternities, sororities and dormitories. In addition, hundreds of daily encounters with other college graduates help to make the probability of higher education for such youth inevitable. "Minority" here refers to the lower economic class and particularly to youth from Spanish-speaking, black or Indian communities (e.g., ghettos, barrios) where few of the people finished high school.

The above distinction is made to emphasize that the person from the middle or upper economic class may not be any more innately capable of attending college than the person from the lower economic class. It's just that he is raised in an environment and under those social circumstances which direct him toward college. The person of the upper or middle class doesn't usually have much to do with the formulation of educational goals because he is programmed into them by his parents and associates. In contrast, the minority student usually at some point early in his life has to decide alone and against odds that he will attend college. This means that he must fight the odds, the deterring factors, which may include his parents, his siblings, his friends, and the inferior academic training he probably will receive through the elementary grades and high school.

EDUCATIONAL PROBLEMS OF MINORITY STUDENTS

Education of the Negro-American, supported by law before emancipation, was minimal. It is still minimal today, due not to law but to the high rate of educational attrition, obviously related to the disadvantageous socio-economic position of the Negro in our culture. Statistics of the U. S. Office of Education (1962) show that approximately sixty percent of non-whites currently become school dropouts, as compared with thirty percent of whites. In the case of adults of twenty-five years or older, twenty-two percent of non-whites have completed less than five years of school, as compared with only six percent of whites. On the average, in this adult group, Negroes have only seventy percent as much schooling as whites of the same age.

Clark (1965) reveals educational tests which show that third grade Harlem pupils are one year behind the achievement levels of New York City pupils; by the sixth grade they have fallen nearly two years behind; and by the eighth grade they are about two and one-half years behind New York City levels and three years behind students in the nation as a whole. Kozol (1967) reports that sixth grade children in some Boston, Massachusetts, schools are three years behind whites after just six years of schooling. Clark (1967) suggests that these conditions are due to lack of honest concern for minority people or ghetto dwellers. If minority students have fallen two and one-half years or more behind by the time they are in the eighth grade, it stands to reason that by the end of the twelfth grade, they may be as far as five years behind. The report of the National Advisory Commission on Civil Disorders (1967) states: "Negro students are falling further behind whites with each year of school completed." Many students with this type of educational deficiency naturally score low on aptitude tests and consequently are denied admission to colleges and universities.

However, there are many deserving minority students without the college programming of people from the middle and upper economic class, students who manage to finish college but who are doomed so far as graduate school is concerned because of social circumstances beyond their control. By established graduate school standards, these students are not fully qualified for advanced study. They are *qualifiable*, however, if efforts are made to identify, recruit and admit them. If allowances are made for the many hours they have worked to pay their own living and college expenses, they may be fully eligible for admission. Also, it may be possible in many cases to extend or interpret the requirements for admission so as to include minority students without lowering standards. Many educators feel that the greatest task in increasing educational opportunities is to identify and recruit these "unqualified but qualifiable minority students."

Once colleges extend admission requirements to include minorities, and the minority student has overcome the resistance of his environment and made the decision to attend undergraduate or graduate school, the remaining problem is financial. Attending college costs money which the student does not have, cannot earn with the low wages paid for menial work, and cannot borrow easily due to the low income of his parents. But somehow he must manage. During college the minority student must continue to work to buy clothes, food and books, to defray the interest on loans, and to save a little to meet the unexpected costs of doctors' bills and medicine. Almost without exception, the menial jobs, the low pay, and the long hours prevent the ill-prepared minority student from earning grades much above "C." With a "C" average, however, he does manage to graduate, but such a grade point average is below the minimum graduate school requirements, so departments and graduate schools deny him admission. Although disappointed, he isn't surprised and blames himself for not doing better. He accepts what seems inevitable and since his creditors are "bugging" him to get a job and pay his bills, he does. Now with a "C" average college transcript, a mediocre job, and no school for a year or two, his chances to enter graduate school are further decreased.

The minority students who graduate seldom have achieved the quality education desired. Further, since major universities seek graduate students with the highest potential for assistantships, marginal students receive few if any appointments (Tucker and Sloan, 1964). Thus most minorities who do graduate from college find their educational process at its end. The dim prospect for minorities to enter graduate school becomes more evident when one reads the National Science Board report (1969):

> "The establishment and control of appropriate admission standards is of primary importance, for the quality of the graduate student is a central determinant of institutional quality. The maintenance of such standards serves, fur-

thermore, to strengthen and raise the quality of the undergraduate institutions."

Dr. S. M. Nabrit (1963), former biology professor and department head, former president of Texas Southern University, and at present, director of the Southern Fellowship Fund, reported that most Negro students need more than a fifth-year type graduate program if they are to compensate for their deprived experiences in the sciences in the secondary schools and in college. If this is true, and there is no reason to doubt it, minority students in all departments, not just the sciences, could benefit from a fifth year or more prior to graduate study.

Hans Rosenhaupt, president of the Woodrow Wilson National Fellowship Foundation, reported to the 1968 Eighth Annual Meeting of the Council of Graduate Schools in the United States that graduates from southern Negro colleges accounted for a total of only 176 selections (or a little over one percent) of 13,000 Woodrow Wilson National Fellowships awarded in ten years of the program's operation. Of the 176 fellowships awarded to southern college graduates, 107 were awarded between 1958 and 1962; in the subsequent five years, only 69 received fellowships. Rosenhaupt reported that a candidate who clearly would have been number one or two in his class at Morehouse or Fisk (rated by Time magazine in 1967 to be black colleges of national college quality) stood somewhere in the middle when compared with competitors from Amherst or Oberlin. Chances are,blacks from Amherst or Oberlin do not need the special help which is mandatory for blacks from small Black southern colleges.

Rosenhaupt also made the following comment: "Like most well-meaning committees of white liberals, we fail to judge black candidates in terms of their own culture." Blacks in the South do not share the same "culture" with blacks from Amherst or Oberlin and should not be judged as though they did. This fact is a paramount issue in awarding fellowships to minorities, for it is doubtful that a black at Amherst, Oberlin or Harvard could be a "minority" in the same sense that a black from Jackson State College in Mississippi is a minority.

The proceedings of the Third Annual Meeting of COGS, held December, 1963, in Washington, D. C., was devoted mostly to topics of minority educational problems. Dean H. W.

Magoun of UCLA, among others, effectively pointed out the need for support to implement programs by which minorities could study for graduate degrees. In 1967, at the meeting of the 19th Annual Conference of the Association of Graduate Schools in the Association of American Universities in Boston, considerable time and discussion was devoted to "Special Programs for Disadvantaged Persons." Dean Magoun again was a stalwart for the cause.

UNDER-REPRESENTATION OF MINORITIES IN GRADUATE SCHOOL

The dimensions and emergency of the problem of increasing graduate opportunities for minority students are spelled out in figures recently released by the Ford Foundation:

> "11.5 per cent ... is the proportion of the total American population which is Black;
>
> 1.72 per cent ... is the proportion of the total enrollment in America's graduate schools of arts and sciences which is Black American;
>
> 0.78 ... is the proportion of all Ph.D.'s awarded between 1964 and 1968 which went to Black Americans."

Lawrence C. Howard at the COGS meeting of 1968 reported that of approximately 10,000 Ph.D.'s being awarded annually, only fifty or so are awarded to Negroes. Mr. Armsey, in "News from the Ford Foundation" (Oct. 14, 1969), said that only 0.7 percent of the Ph.D.'s in the nation belong to minority peoples (Negroes, Chicanos, Indians, Puerto Ricans, etc.).

FINANCIAL SUPPORT FOR ADVANCED STUDY

The literature indicates that from 1962-67, token funds were available for upgrading blacks for teaching positions and advanced study, but since 1968 most of the money from foundations appears to have been directed toward ethnic studies, its teachers and curricula. Support for minorities in graduate school is indeed hard to obtain. The stipulations are so restrictive for some fellowships that they are undesirable. For example, the Southern Fellowship Fund, which has supported more black graduate students than nearly any other source, expects and indirectly demands that its fellows work in schools which are predominantly black following graduation. Furthermore, their fellows may be of any race, creed,or color.

The director of the Southern Fellowship Fund, Dr. S. M. Nabrit, reported to the Council of Graduate Schools (1969) that its program for 1970 is designed to promote faculty and administrative development in colleges and universities attended principally by Negroes. This emphasis, however, is not commonly known among students. The program also provides a grant of $1,000 to graduate schools which admit the fellows and provide special opportunities for them to remove deficiencies. Dr. Nabrit also stated that the Southern Fellowship Fund would make 183 grants available for 1969-70. The Fellowship Fund received grants for these purposes in the amounts of $5,000,000 and $100,000 from Danforth and Corn Products, Inc., respectively. A phone call to Dr. Nabrit's office, January 13, 1970, revealed that the Fund had indeed selected 183 fellows to begin study in the fall of 1969.

The Ford Foundation announced a Doctoral Fellowship Program for Black Students for 1970. Although listed as a doctoral fellowship, students with master's degrees are not eligible, nor are students who have entered graduate school, even if they had to borrow money to do so. The Ford announcements were elaborate and built up the hopes of many black Americans,but the restrictions are such that most black college graduates are eliminated. For example, only graduates of 1967, 1968, and 1969 may apply. A phone call to Mr. Ebersole revealed that only thirty-nine blacks are supported by the foundation.

After making elaborate announcements, the Woodrow Wilson Foundation awarded fellowships to fifteen black students for the 1968-69 year, according to Mr. Raymond Richardson, director of Martin Luther King Fellowships.

A telephone call to the John Hay Whitney Foundation on January 13, 1970, revealed that the foundation is providing fellowship assistance for only a few minority students for the 1969-70 academic year. The number of students supported each year depends upon the financial need of those in the program; when the need is small, more students are supported. The actual number of minority students could not be separated from the non-minority students receiving support. However, the over all number is "very few."

Lawrence Friedrich (1968), reporting from the U. S. Office of Education, suggested various sources from which money may be obtained to initiate Talent Search Programs, support teacher training programs, etc., but did not offer sources from which minority graduates can obtain funds.

Other federal agencies such as the National Endowment for the Humanities (NEH) are initiating programs to assist universities in improving ethnic studies curricula, but little, if anything, is being done to directly assist minority students to obtain graduate degrees. In the summer of 1969, NEH allocated $400,000 to support fifteen summer institutes in Afro-American studies for faculty who would be teaching in ethnic studies during the school year 1969-70. Ethnic study is only one very small area of the total educational program and answers the needs of only a few. Surely, the need to support ethnic minorities who study in the sciences is as acute as it is for those in the social sciences. Possibly more black studies "teaching doctorates" (Doctor of Arts degrees) and sociologists will be graduated than there are positions to fill.

If the National Science Foundation can budget for fiscal 1970 a ten million dollar item to begin a program of interdisciplinary research relevant to the problems of the society, when already some believe that education heals many social ills, it would appear that the NSF could and should provide funds to support individual students in their pursuit of educational goals. This is especially true when one considers the report of the National Advisory Commission on Civil Disorders (1967) which states that the age span for most blacks in riots and other forms of civil disorder is 17-25 years. This includes the age group of those who might have been graduate students in colleges and universities had a devoted educational concern been directed their way earlier in their lives. Rather than provide such large sums for starting multi-disciplinary social research efforts on university campuses, NSF may be wise to invest in the support of students already admitted to college and to the recruitment of others for graduate school.

Admission and counseling are problably lesser problems than that of financial support. The magnitude of these tasks, however, and of many other related problems is emphasized in the Editor's Note (1969). Graduate schools desiring to recruit minority students must realize that to be successful, they should be willing to make allowances for temporary deficiencies and extend admission requirements, as well as provide financial aid.

Harvard, Yale and other eastern schools have "crash" programs which prepare minority students with inferior academic training to do graduate work. They accept the better students from the black and other small colleges, "up-grade them," and publish a booklet of their names, addresses, majors, and interests. These booklets are mailed to any graduate school that desires to receive a copy. Preparation for this "Crash Program for Graduate Study" (CPGS) is becoming a part of the curriculum of many of the small predominantly black southern colleges.

In an article carried in the September 22, 1963, issue of the Saturday Evening Post, Louis Lomax intimated that some universities have granted Negroes graduate degrees based on race rather than on knowledge acquired. Many educators have also expressed a similar opinion. This suggests an overzealous and misplaced sense of mission for meeting the needs of the minorities. Degrees awarded on any basis other than merit are mere delusions of success and thereby the cause of frustration affecting the futures of black recipients. Furthermore, holders of such degrees immeasurably handicap the people with whom they work.

The urgency for minorities to be permitted to study for the terminal degree is part of a larger national responsibility, but the time-honored tradition of a single standard for the Ph.D. should not be violated. The degree has been dishonored when it has been granted out of commiseration rather than for standard performance (Beach, 1963). Regardless of the urgency, universities, while making graduate training and degrees available for all people, must meet fully the obligation to maintain standards for the doctoral award so that men and women of all races may aspire to it with a full awareness of its unequivocal distinction. It is and should remain the highest earned degree, denoting a special level of academic success.

MINORITY STUDENT RECRUITMENT

Probably the most effective method of identifying and recruiting minority graduate students is for a university to send its recruiter, preferably a staff member with a minority background, to colleges with large numbers of minority students to search for those with high potentials. Decisions based on a recruiter's recommendations are more likely to be correct than those based on recruitment by mail and other such procedures. The graduate recruiter recognizes that minority students most likely have been exposed to inferior training throughout their lives and that graduate schools have not yet developed specific programs to bridge the gaps between minority and middle class values or to deal with the wide variations in academic preparation, levels of educational expectation, and achievement. He knows that graduate schools must be ever aware that these students will require special recruitment considerations and that he therefore must proceed accordingly. The recruiter must remember that unlike "middle class" students, the "minority" student may be frightened at the thought of graduate school and distrustful of the sincerity of the recruiter. With this in mind, the recruiter must be willing to accept the fact that more persistent efforts, efforts normally unthought of, must be exerted and patience must be unlimited.

COUNSELING OF MINORITY STUDENTS

Minority students already present on campus in the various departments are probably the best counselors of new minority students. They are followed by faculty advisors concerned about minority students and finally by the campus counseling center which too frequently is research oriented and inclined to regard minority students as "guinea pigs."

Success in graduate school for almost any student requires frequent encouragement. Someone is needed who can serve as a listening post off of whom ideas and thoughts can be bounced, who can serve as a source of inspiration, as a guide occasionally, and always as one who can give the student's self-confidence a boost. Important as this person is for most students, he is mandatory for minority students. He may carry the title of janitor, technician, secretary, housewife, professor or dean. Students know him somewhat instinctively. His manner, smile, honesty and open frankness identify him for some; for others he has quite different traits. Basically, he is interested sincerely and openly in them and their success. Beyond that he can have a wide variety of traits.

FOLLOW-UP OF MINORITY STUDENTS

Each department and institution should keep accurate records of the progress toward degrees of all graduate students, especially minority students. Complete files on all graduates should be maintained also. The alumni and placement offices usually serve in the latter capacity. Sometimes these offices must be reminded that master's and doctor's graduates are also "alumni" and worthy of their attention. The Southern Fellowship Fund keeps a record of black people with graduate degrees.

SUMMARY

Historically, college and university admission requirements were established primarily for students from the middle and upper economic classes. Therefore, without "lowering their standards," graduate schools must extend their admission requirements to include qualifiable minority students.

Financial support is the most urgent need of minority graduate students, once admitted. Graduate schools need additional funds for recruiting, counseling and assisting the minority student to overcome his educational deficiencies.

There are no substitutes for the personal contacts by a well informed recruiter from a minority group and such a recruiter's superior ability to communicate with the potential student. Alternative means of identifying and recruiting minorities are letters to minority organizations on campus, to department heads, and to deans. There is too much danger of cliques to consider these alternatives as wholesome or effective ones.

Graduate students with minority backgrounds serve as excellent counselors. Faculty and staff with minority backgrounds or with understanding of, interest in, and sympathy for minority students are essential to successful operation of any minority program.

Complete records of progress toward degree completion should be kept by departments and graduate school offices. Records of graduates including addresses should be kept by the alumni and placement offices.

CASE HISTORIES OF MINORITY GRADUATE STUDENTS

On the following pages are descriptions of some of the experiences encountered by graduate school staff in working with minority students. The problems encountered range from extreme cases where a maximum of patience, perseverance, and understanding was required to cases with no unusual characteristics. All are actual cases. All students needed financial help to acquire advanced degrees; however, the need of each was different. The time required to determine the financial need and to arrange for meeting it was many times greater than that required for an average white student. Unless additional staff members are made available to the office of the graduate school, a maximum of three or four such minority disadvantaged students would be the most that should be accepted for processing in any one school year. With a seriously disadvantaged student, as much as twenty times the number of hours normally required for a white student will be necessary to keep him in a position whereby he can solve his problems and succeed with his course work.

The time required for working with a disadvantaged student probably could be reduced if such students were given an orientation period of several weeks to two or three months prior to their undertaking graduate work. Even with such help, however, the personal attention of a sympathetic, understanding department head, adviser, and graduate dean will be required. Unless a graduate school is prepared and willing to expend the necessary time and effort, it should not try to provide graduate opportunities to the disadvantaged student.

CASE #1

This minority student is twenty-four years of age, married, and has two children. He worked all of his way through undergraduate school at Tuskegee Institute in a variety of jobs and came highly recommended by his instructors. He was awarded hourly employment and a Martin Luther King Fellowship so that his total income for the year meets the standard for one with his responsibilities. Although he is expected to succeed, care will have to be exercised to adjust the course load he is assigned each quarter so that he will be able to maintain a satisfactory academic record and at the same time do the work that is required of him. His attitude is excellent, he is mature, and a pleasure to have on campus. Hopefully, he will be able to finish both master's and doctor's degrees. He will be a great asset to any school that wishes to employ him. He completed his first quarter with a 3.00 average in six credits.

CASE #2

This minority student is twenty-two years of age. He is a graduate from a state college in Georgia. He was admitted for the fall quarter of 1969 and was awarded a Martin Luther King Fellowship package which would have provided the following support: Work Study, $600; Tuition and Fees Scholarship, $1380; Martin Luther King Fellowship, $998. A letter from the graduate dean and four telephone calls over a period of three weeks failed to reach this student to notify him that he had been awarded the fellowship. After failing completely to establish contact with the student through those who answered the telephone number given on his application materials, the graduate dean turned in desperation to his assistant dean for advice and help. Both were provided readily and the student was on the telephone in less than thirty minutes. The conversation that took place in part revealed some of the difficulties likely to be encountered by white deans trying to communicate with students from minority groups.

The first call from the dean reached a man who reported that "John" was working in Alabama and was not available to the telephone. The second telephone call reached a sister who said she would give him the message that he had been awarded a Martin Luther King Fellowship and would ask him to return the call. This he did not do. The third telephone call reached a woman who said she would call "John" to the telephone. After waiting fifteen minutes it was concluded there was no intention of bringing "John" to the telephone, so the dean terminated the call. The fourth call was a repeat of the first.

The assistant dean talked to the same man that the dean had talked to in his first call. "John's" father, who initially did not identify himself, reported that "John" was not available to the phone because he was working in Alabama. The assistant dean responded, "Now listen, I'm black too. I was born in _______, Georgia. Do you know where that is? I lived in _______, Georgia and I have been in your town. Now some whites up here have been kind enough to award your son a fellowship and they want to find out if he is willing to accept it. So far they have been unable to reach him. In fact you have been acting like a bunch of niggers in the way you have treated those who have called. Now we want to talk to this young man right now." The father said, "Just a moment, I will give you his mother." Apparently the telephone was in a small store connected with a lunch counter because the mother answered from an area in which meals were being served. When she was told the purpose of the call she gave the assistant dean the telephone number to call to reach "John." The call was put through and "John" was on the phone in less than thirty minutes after the first conversation began.

The graduate dean and assistant dean both joined in the conversation with "John" who reported that he had had an accident with his mother's car. The $700 he saved for attending graduate school was used entirely for the repairs on his mother's car and therefore he would be unable to come. The graduate dean assured him that the money he needed would be forthcoming from the Martin Luther King Fellowship Fund since he had such a fine record and had been accepted by the department of zoology as a regular student. Furthermore, he was wanted on the campus to start work on his master's degree. As much as $1000 was promised to him in cash, plus a tuition and fees waiver equal to $1308 and an opportunity to earn $600 on work-study. He replied that he was unable to get the money to travel to Ft. Collins. The assistant dean told him that he could thumb his way to Ft. Collins by the time school started. Then the student replied that he didn't have clothes to wear. The assistant dean said, "You have drawers, don't you?". He replied that he did, but he didn't have much more than that. Both the assistant dean and the graduate dean promised they would provide the money from their own pockets for his transportation and for clothes to help him get started if he would come. He seemed very appreciative of the efforts in his behalf and promised to call back in a couple of days.

Two days later the student called to say that he had talked with his parents and had considered his financial condition carefully. They all had agreed that it would be unwise for him to come to Colorado State University this fall. He reported he had a job at which he was earning about $5900 a year and that this would enable him to liquidate his indebtedness and save enough money so that he would be able to pay a larger portion of his expenses in the fall of 1970 if he were acceptable at that time. He was assured that he would be welcome in the fall of 1970 and the arrangement was left that way. Whether or not he will report remains to be seen.

Subsequent to the telephone conversations, it was surmised that the unwillingness of those who replied to the telephone calls from the dean to reveal the whereabouts of the student was based on their belief that the calls were not bonafide. Probably they believed the calls were from local authorities concerning the accident in which "John" and his mother's car were involved. The possibility also exists that the father, mother, and sister did not trust the voice of the white man calling from a northern university. Also, they probably wanted "John" to stay in Georgia and liquidate his debts. There may be other possibilities why the attempts by the dean to reach the potential student by telephone were unsuccessful. The important point is that an assistant dean who is black was able to accomplish what a white dean was unable to do. This emphasizes the importance of asking administrators with minority backgrounds to help recruit students from minority groups for education at the graduate level.

CASE #3

This minority student is twenty-two years old, a graduate of a southern agricultural and mechanical college which is all Negro. He was admitted with a grade point average of 2.88 which placed him in the provisional admission category. The department of foreign languages recommended his admission to study toward a master's degree in the field of Spanish. He had a split major in French and Spanish in his undergraduate work. He had a noticeable speech impediment that bordered on stuttering and conversation with him was difficult. He was at a loss for words at times and one felt he was searching for words as much as he was trying to pronounce the words he had decided to use. At any rate, he was definitely handicapped.

He registered in graduate level Spanish courses at first, but was so unprepared that he was changed to senior level course work, then eventually back to junior level. He completed the fall quarter, 1968, with straight "C's" in nine credits. During the winter quarter he registered in the next courses in the sequence and again earned straight "C's" in nine credits of course work. In the spring quarter he carried eleven credits of junior level course work and earned five credits of "A," three credits of "B" and three credits of "C." Since a "B" average is minimum for a graduate student, it became obvious in the spring quarter that he would be unable to complete a master's degree in a reasonable period of time.

The student was changed to an undergraduate program so that he could complete a second bachelor's degree by fall of 1969. During the summer session he earned "B's" in six credits of senior level work and was highly complimented by his teachers. They mentioned especially his industry, excellent attitude, willingness to follow directions and that he was developing greater confidence in his ability and was showing optimism over the possibility of success so far as a bachelor's degree was concerned. He was assured that the support would be continued for him during this period at the same rate as in the past and that he would be permitted to resume work toward a master's degree in the winter and subsequent quarters of 1970. He graduated at the end of the fall quarter. He registered for the winter quarter as a full-fledged graduate student in the department of foreign languages working on a master's program in Spanish.

During this entire period in which he undoubtedly experienced discouragement because of his poor background, he maintained a positive, pleasant attitude throughout and was most congenial and cooperative in every respect. He encountered some difficulties in handling his finances at an early stage and was given considerable assistance by the graduate dean and the director of the Development Fund who handled the Martin Luther King Fellowship funds. During the school year 1968-69, the student received $600 from work-study, a waiver of tuition and fees valued at $1284, and a grant of $416 from the Martin Luther King Fellowship Fund. In the summer he received $200 from work-study, a waiver of tuition and fees equal to $110, and $267 from the Martin Luther King Fellowship Fund. A fraternity invited him to live with them in the fall and provided him room and board which were valued at $840.

He has consulted the department of hearing and speech relative to his speech difficulties and seems to be improving. The speech impediment is less noticeable when he is speaking Spanish than when he is speaking English. His vocational objective is to teach Spanish in secondary schools or community or junior colleges. He will probably achieve his objective.

CASE #4

A first-year graduate student and an extreme financial hardship case came into the graduate school office on January 15, 1970, baffled because the Southern Fellowship Fund finally replied (after four months) that it could not consider his application for financial support until he had taken the Graduate Record Examination (GRE). He wrote in reply that he had been admitted to a graduate program without taking the GRE and that this was before he had heard of the Southern Fellowship Fund. He further explained that the GRE was not a stated requirement in any of the application materials received from the Southern Fellowship Fund, and that since he was already in graduate school he did not want to take the test, because of the cost, unless it was absolutely necessary. In the meantime, he is waiting for the next testing date so that he can take the test, reapply for the fellowship, and wait some more. While waiting he has two small-paying hourly jobs, from which he must provide for his wife and two children.

CASE #5

The Southern Fellowship Fund awarded a fellowship to a student who was admitted to a Ph.D. program in the College of Natural Sciences after receiving his M.S. degree. After one year of support and for reasons unknown to him, he received a letter stating that his fellowship would terminate in six months. He obtained hourly jobs on campus and will probably need two years to complete the doctoral program beyond the time he had originally planned. His grade average is 3.5 (A=4.0).

Both this case and case #4 illustrate the disillusionment which may be experienced by minority students who need immediate support. Several foundations are asking extension of graduate admission requirements so that more minority students may be admitted for advanced study and yet some of these same foundations require the GRE before an applicant is considered for a fellowship. This is in spite of the fact that the Educational Testing Service (ETS) admits that scores made on their tests do not indicate dependably the abilities of students with minority or disadvantaged backgrounds. The language and illustrations used in these otherwise excellent examinations are not common to students from minority or disadvantaged communities.

As an example, a black student currently enrolled in the graduate school for a master's program has earned on thirty-nine credits an average of 3.54 (A=4.0). Also, she averaged 3.5 for her undergraduate degree. Yet on the Graduate Record

Examination she scored: Verbal, 310, Quantitative, 250. Such low scores are at the five and one percentile respectively on the 1965-68 GRE Norm Group of 457,568 students (Wallmark, 1969). This is not an isolated case but one of many that could be cited where performance is far above that predicted by the GRE scores.

CASE #6

Recently, a student asked the assistant graduate dean for information concerning the Doctoral Fellowship Program for Black Students supported by the Ford Foundation. Attached is a copy (Appendix 1) of the letter sent to the foundation for information. As recommended in the reply to Dean Ragin (Appendix 2), the student sent for application forms. He received from the foundation a reply (Appendix 3) which stated "there are no programs at the foundation offering the type of assistance that you are seeking." (He was ineligible because he was "already engaged in graduate study," according to the literature sent to Dean Ragin.) The regulation which eliminated the student was not stated in the letter. Consequently, the student interpreted the letter as a denial of the existence of a "Doctoral Fellowship Program for Black Students." The announcement built up his hopes, the letter shattered them. He was frustrated until Dean Ragin showed him the fine print. Bitterness and frustration can and frequently do result from such experiences unless someone is available to clarify the misunderstanding. Minority students all too frequently have encountered such problems as they have tried to find the help needed for further education.

Incidentally, this student was awarded a bachelor's degree by Colorado State University in December, 1968. His major was technical journalism. He entered graduate school in January, 1969, and is completing his master's program in sociology. He expects to receive the M.S. degree in June, 1970. His cumulative average in graduate school for thirty-two credits is 3.34 (A=4.0). He would like to work toward a doctorate if funds can be found.

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APPENDIX A

November 4, 1969

The Ford Foundation
320 East 43rd Street
New York, New York 10017

Dear Sirs:

Our University extended its entrance requirements and initiated a continuing recruitment program three years ago for culturally and economically deprived and minority high school graduates. Although we applied for funds from the State and Federal governments we did not receive any. Many people of our city are providing room and board to assist our program and most academic departments are contributing from their overhead budget so that these students may have proper assistance.

We are anticipating that several of these students will graduate in June and at present we will be able to support only a very few in our Graduate School. Furthermore, we could extend our recruitments to include out-of-state minority students if we had financial assistance.

Please send all available information and application materials concerning your fellowships for Blacks, American Indians, Puerto Rican and Mexican American students at your earliest convenience. Also send materials, if any, whereby economically deprived white Americans may apply for fellowships.

Sincerely yours,

James F. Ragin
Assistant Dean

JFR:lb

APPENDIX B

THE FORD FOUNDATION
320 EAST 43RD STREET
NEW YORK, NEW YORK 10017

DIVISION OF
EDUCATION AND RESEARCH
SPECIAL PROJECTS

November 11, 1969

Mr. James F. Ragin
Assistant Dean
Colorado State University
Fort Collins, Colorado 80521

Dear Mr. Ragin:

This is in reply to your letter inquiring about our Doctoral Fellowship Programs. The enclosed announcements should give you the information you are seeking.

For reasons which I am sure you understand, we are requiring that eligible students themselves write directly to the Foundation requesting official application materials.

Thank you for your interest in the programs and we hope you will encourage students to apply.

Sincerely,

Mark C Ebersole

Mark C. Ebersole
Program Advisor

Enclosures

APPENDIX C

THE FORD FOUNDATION
320 EAST 43RD STREET
NEW YORK, NEW YORK 10017

DIVISION OF
EDUCATION AND RESEARCH
SPECIAL PROJECTS

November 21, 1969

Bari W. Evans
Colorado State University
Fort Collins, Colorado 80521

Dear Mr. Evans:

This is in reply to your inquiry regarding scholarships and financial aid programs. Unfortunately, there are no programs at the Foundation offering the type of assistance that you are seeking.

The following publications may be of some assistance (please write directly to the publisher):

"Higher Education Opportunities for Southern Negroes 1969," publisher: Southern Education Foundation: 811 Cypress Street, N.E., Atlanta, Georgia 30308.

"College Opportunities for Southern Negro Students," publisher: Scholarship Information Center, University of North Carolina YMCA-YWCA, Chapel Hill, North Carolina 27514.

"A Selected List of Major Fellowship Opportunities and Aids to Advanced Education for United States Citizens," publisher: National Academy of Sciences, National Research Council, Washington, D.C.

I am sorry I cannot be of any further help to you in this matter.

Sincerely,

Mark C. Ebersole
Program Advisor

GRADUATE OPPORTUNITY AND SUPPORT PROGRAMS

Hazel Love
Coordinator, Graduate
Advancement Fellowship Programs
University of California, Los Angeles

A comparison of the efforts of universities in the area of graduate enrollment of minority students reveals that the first attempt by a major university to increase significantly its minority enrollment was made by the Graduate Division of the University of California at Los Angeles. This paper will present a broad chronology of the course of development of UCLA's initial program efforts and describe some of the dynamics involved once momentum was gained. Based on the knowledge gained in these efforts, the paper also will offer recommendations which may help other schools avoid some of the problems likely to be encountered in graduate advancement programs for minority students.

EARLY YEARS OF THE UCLA PROGRAM

In 1963, UCLA recruited six graduate students from black colleges in the South. These students were supported by intramural funds. By 1964-65, the number of students had increased to 12, and included a few students of Mexican-American background. In 1966, 24 students were being supported intramurally. Their academic progress was normal and uneventful. A few required tutors, some needed remedial work, some attained the M.A. and left, others proceeded on to the Ph.D., and a few became attrition statistics. During this period, student activity on campus was at a low ebb, almost lethargic. The university student enrollment at both the undergraduate and graduate levels was almost entirely white. The only partial minority representation consisted of Oriental-American and foreign students.

In February, 1967, extramural funding for graduate study by black and brown students was obtained in the form of a five-year grant from the Danforth Foundation. The Graduate Division assigned a staff member to administer the newly-acquired funding in the areas of recruitment, student counselling, admissions, fellowship selection, and academic assistance. Coincidentally, the small undergraduate black student population at UCLA had begun a thrust for increased minority representation in the student body and among the faculty. Also at this time, the federal anti-poverty program was at its peak, and the black and brown communities throughout the nation were pressing for greater representation from indigenous groups.

In fall, 1967, 21 black and brown students were enrolled in two-year programs at the master's level and the earlier thrust on the part of undergraduate black students had become a lunge -- for increased minority student enrollment, for more minority professors, and for a Black Studies Center. At this time, coincidental with the thrust of black students, an active Mexican-American undergraduate student organization was formed in a quest for similar goals for increased student and faculty representation for their group. A coalition existed between the two student groups.

The progress of minority graduate students enrolled in 1967 was by no means uneventful. Several were involved with the undergraduates, in tutoring and counselling. One student developed a college preparation program for hard-core youth showing high potential, and several students were involved in activities within their own communities.

RECENT DEVELOPMENTS IN THE UCLA PROGRAM

In 1968, two events of tremendous significance occurred. First, the university appropriated funds to match the extramural grant at the M.A. level, and also provided funds for 20 minority doctoral students for up to four years of graduate study. Second, the alliance between black and brown students began to weaken, each group preferring to work in its own interests.

At this point, there were murmurings on the part of a few members of the white student population. As minority programs gained momentum and minority students increased on campus, segments of the white community began to react. Resentment and concern were kindled because of the focus, attention, and money being put into minority programs, with no special provision for poor whites. Some of this feeling also permeated a few departments.

Also in 1968, the university administration established an American Cultures Institute which is the parent organization of four ethnic studies or culture centers -- Afro-American, Mexican-American, American Indian and Oriental-American.

Students who enrolled in the minority program in 1968 have been quite involved with minority campus activities - tutoring, researching for the ethnic studies centers, and meeting with black and Chicano groups. Again, attrition has been low. Currently, 238 students are being supported by the master's and doctoral opportunity programs.

A recent development by minority students has been the organization of two new student groups. The Black Graduate Student Association and the Chicano Graduate Student Association were formed in spring, 1969, independently of each other. Both groups devote intensive efforts to affairs of black and brown graduate students; both currently have submitted proposals for increasing black and brown graduate student enrollment.

ADMINISTRATION OF THE PROGRAM

Since 1967, the entire graduate opportunity program has been handled by one office in the Fellowship Section of UCLA's Graduate Division. Students were particularly grateful for this since it provided a specific avenue for any type of problem and was geared to the students' convenience. The office became "the hub of the wheel." The faster the wheel turned, the more the office activity increased. The office also provided a referral and information source for interested faculty, administrators and departments.

Recruitment. Recruitment efforts by the graduate opportunity office have included: 1) a large general mailing of information and applications to all universities with known minority student enrollment, e.g. to deans, faculty; 2) dissemination of information to student groups, college newspapers, etc.; 3) articles in newspapers widely read by both the black and Mexican-American groups; and 4) direct student contact. In the current competition for minority graduate students, UCLA is employing graduate student recruiters who are of minority background themselves. These recruiters will visit various campuses to apprise students of the UCLA program and to encourage applicants. In all competitions for fellowships, the most heavily applied-for disciplines have been the social sciences and humanities.

Admissions. The area of admissions has been extremely encouraging. Lowering of standards was found to be the major concern of most departments. However, as the support and success of the minority students became more widely known throughout the university, many departments became willing to review a broader range of criteria for admission. Instead of using the high grade-point average and test results as the main criteria for admission, departments were more amenable to giving consideration to potential, motivation, and personal history. Many students who had attained acceptable undergraduate grade records while being employed 30 to 40 hours per week were considered for admission, as were other students who had achieved well in their majors, but had spotty records in other areas. Recommendations from professors were heavily weighed, as were written statements by students. In many instances, personal interviews were conducted by departments. Departments were greatly reassured by the knowledge that academic assistance and financial assistance were available and that there was strong support given the students participating in the program.

It should be noted that of the students currently in the program, the grade range at admission for over half was from 3.0 to 3.5. Although this is a commendable achievement, the traditional admission patterns and the keen competition for entry into the university could render these applicants virtually non-competitive. Further contact with departments revealed that in most cases students were making good progress toward their degrees, with some planning to enter doctoral programs.

Financial Assistance. Another area to which careful consideration had to be given was the type of financial assistance the program should offer. An early survey among students revealed preference for fellowships as opposed to outright financial aid grants. Students stressed the positive aspects of receiving awards based on merit and peer competition. There was also a strong aversion to any type of "label," e.g., remedial, post baccalaureate, limited status. However, there are situations when it is necessary to offer financial assistance based on need; for instance, when students are admitted after the competition, or in certain emergency situations.

PATTERNS OF MINORITY GRADUATE STUDENT ADVANCEMENT

Dynamics of university advancement of minority graduate students are predictable to a great degree and a fairly obvious pattern can be detected. This pattern is relative to the upward movement of the immediate minority communities, the political regime in office at the state level, and the nationwide policy toward minority affairs set by the federal government. Within the university, related factors are the amount of activity, involvement, and pressures by minority students; the receptivity of the campus administration to their goals; and the level of activity by white students.

The momentum of thrust from minority students at the graduate level may appear to be less than that at the undergraduate level. However, a closer investigation will probably reveal that rather than being less active, the minority graduate students instead are using a more sophisticated approach.

To some, the task of opening the doors to graduate study for minority groups appears monumental, if not impossible. However, some progress has been made within the past few years at UCLA and at other schools scattered throughout the nation. The more these accomplishments are shared, the greater is the awareness of the need for and the benefits to society as a whole of creating institutions of learning that are representative of all people. Hopefully, this insight will be coupled with the motivation to create programs that will be timely--any other approach would be anachronistic.

RECOMMENDATIONS

The following recommendations are offered in the hope that the lessons learned and knowledge gained at UCLA may be of some practical help to other graduate schools in increasing opportunities for minority students:

1. With the exception of the professional schools, it would appear that programs should be initiated and operated by the graduate school or a central academic office, rather than by departments which are steeped in tradition, standards, and vested interests.

2. University-wide efforts should be coordinated for

increased effort, cohesiveness of programs, and balanced allocation of monies, as well as to create an atmosphere of cooperation rather than competition. Departments, interested faculty members within departments, graduate students, and persons at various decision-making levels should all be involved, particularly in admission plans.

3. Two years of student support should be provided in order to eliminate the conventional remedial programs and to satisfy departmental attempts to maintain high standards.

4. A system of student followup should be designed, using meetings, office visits, etc.

5. Minority graduate students should be used as recruiters with the greatest emphasis placed on recruitment efforts among the resident population, colleges, and community organizations. Personal interviews are an important recruiting technique.

6. The fellowships which are awarded should have a distinctive identity or name coinciding with the name of the overall program.

7. Adequate funds should be appropriated to initiate a program of support for a sizable number of minority students. The program must be large enough to be something more than tokenism. Financial support should be in the form of fellowships, with a lesser allocation for financial aid grants.

THE ELUSIVE INDIAN STUDENT

George P. Springer
Vice President for Research and
Dean of the Graduate School
The University of New Mexico
and
Michael H. Trujillo
Graduate Student
School of Medicine
The University of New Mexico

In this day of advanced technology, it may be hard to believe how primitive are the methods whereby we still collect basic demographic data. As agreed in the WAGS Committee on Graduate Education of Minority Students, the task force of Springer and Trujillo set out to collect the best possible data on undergraduate and graduate enrollment of Indian students in the West. After some debate, it was decided to work through the Bureau of Indian Affairs, and most of the figures obtained have the bureau as their source. While the bureau was cooperative, especially the local Albuquerque area office whose officials are well known to us, we must assert that the results of our survey can in no way be regarded as even approximately complete.

To begin with, there is no standardized form in which the Field Offices of the Bureau of Indian Affairs are instructed to keep count of students. Secondly, the offices keep count only of students whose scholarships they are in some way responsible for. They do not keep count of Indian students supported by a tribe, by a college or university, or by another federal or private agency. Thirdly, only 26 out of 34 area offices contacted by letter responded to our standard inquiry, a copy of which is attached as Appendix I. Moreover, we were unsuccessful in several efforts to obtain data from the United Scholarship Service in Denver.

With these major weaknesses in our data collecting system, it is understandable that the figures which we present reflect perhaps less than half the total number of Indian students engaged upon college and graduate study. But obviously, we have no way of being sure of this. Nevertheless, we think that the figures we can offer are of some value, since they indicate certain trends. What are the major trends referred to? Table A:"Enrollments By Level" suggests that a shocking drop-out takes place between freshman and sophomore year. We realize, of course, that the statistics in Table A reflect people enrolled in the same year, rather than in successive years whereby one could tell exactly how many freshmen of one year survive as sophomores in the next year, juniors in a third year, and seniors in a fourth year. However, we operate on the assumption that the patterns of enrollment shown in Table A are reasonably typical of the late 60's and early 70's.

The second conclusion that might be drawn is that once an Indian student becomes a sophomore, his chances of graduating are roughly one in two. This figure may not be greatly at variance with a general patterning of other minority groups or the total group of sophomores in public four-year colleges and universities. Clearly, however, survival in freshman year is a major problem.

While there are marked preferences as to academic fields among Indian undergraduates, no such preferences are evident among the handful who continue into graduate and professional schools. Among undergraduates, education and business subjects appear to be heavily favored. Among the arts, humanities, and social sciences, which are moderately favored, certain individual fields seem to stand out: fine arts and sociology. Nursing and engineering are reasonably well represented, while the hard sciences in toto number fewer than the total group declaring itself undecided or unclassified. In this breakdown, it must be emphatically realized that, given a distribution in which freshmen constitute more than half of the total number of undergraduates and graduate students counted (762 out of 1426), the so-called majors are at best declared or hoped-for concentrations for a significant group of students. They cannot be regarded as firm except for those 340 out of the 1426 who are juniors, seniors, and graduate students. The rest are very likely taking general courses, possibly remedial work, as underclassmen. It is our guess that this work bears little relationship to the declared majors which the BIA reports tend to list.

From our brief but fairly intensive exposure to the problem of data gathering on Indian students, we would draw at least two conclusions: (1) A much more intensive effort aimed at not only the BIA, but each individual tribe and each individual college and graduate school would have to be undertaken with adequate manpower and financial resources in order to come even close to a realistic picture of Indian enrollments; (2) It is astonishing to observe the variation as between individual BIA offices in terms of statistical procedures regarding the college population in the area of their jurisdiction. Given the importance of this activity and the time the BIA has been in operation, it is puzzling that no better methodology has been devised to keep track of Indian youngsters who go to college or graduate school. Compared to the efficiency of the Bureau of Internal Revenue, the Bureau of Indian Affairs seems to be operating in the last century.

Given our highly tentative figures, we feel reasonably encouraged about one generalization which it is possible to make: More and more Indian youngsters attempt college with financial aid. This fact strikes us as positive. But many, many questions remain. Are scholarships the best of all ways to help Indian youngsters toward an education? How important are special counselors? Which institutions are most successful in retaining Indian undergraduates?

These and many other questions remain and should be energetically explored.

(no p.56)

BUREAU OF INDIAN AFFAIRS SCHOLARSHIPS HELD BY INDIAN STUDENTS IN THE WEST (TABLES A, B, C and D)

TABLE A - BY LEVEL

	Totals
Freshmen	762
Sophomores	254
Juniors	190
Seniors	120
Graduate Students	30
Unclassified (data not given)	70
Total	1426

TABLE B

BY DECLARED OR ACTUAL MAJOR

Humanities		106
History	13	
Literature-English	7	
Philosophy	2	
Fine Arts	84	
Natural Sciences		55
Mathematics	13	
Astronomy	2	
Biology	10	
Pre-Medical	7	
Psychology	17	
Geology	3	
Chemistry	2	
Physics	1	
Social Sciences		107
Anthropology	13	
Economics	2	
Political Science	11	
Geography	0	
Sociology	79	
Languages (culture, ethnic studies)	2	
Agriculture		19
Air Stewardess		2
Architecture		21
Aviation		2
Business (Accounting)		228
Chef		1
Communications (Journalism, Television, Radio)		7
Criminology		14
Data Processing		24
Dental School		1
Pre-Dentistry		2
Dental Assistant		3

(cont')

Table B - cont'd

Drafting	13
Education (Elem. & Secondary)	438
Electrician (Electronics)	6
Engineering	56
Food Service	1
Forestry	37
Health	1
Home Economics	14
Husbandry	1
Interior Design	4
Law School	1
Pre-Law	20
Liberal Arts	60
Medicine	2
Medical Technology	15
Missionary	2
Nursing (RN; PN; LPN)	80
Occupational Therapy	5
Optometry	1
Pharmacy	5
Physical Education	43
Secretary	32
Veterinary Science	2
Youth Leader (BYU)	1
Undecided (Unclassified)	80

TABLE C

GRADUATE STUDENTS BY FIELD AND INSTITUTION

Anthropology	2, University of Arizona
Architecture	2, University of New Mexico
Business	1, Not available
Commercial Education	1, Central Michigan State
Dentistry	1, Brigham Young University
Elementary Education	1, New Mexico State University
Fine Arts	1, University of California, Berkeley; 1, Rhode Island School of Design
Geology	1, Washington State
History-Political Science	1, University of Minnesota
Law	1, University of Washington
Medicine	1, University of New Mexico; 1, University of Colorado
Music	1, University of Arizona
Nursing	1, Portland State
School Administration	1, University of Arizona
Sociology	1, Oregon State; 1, University of Washington
Zoology	1, Arizona State University
Unclassified, data not available	2

TABLE D
TRIBAL GROUPS REPRESENTED

1. Alaska Indian
2. Apache
3. Assiniboine
4. Blackfeet
5. Chickasaw
6. Chippewa
7. Cocopah
8. Colville
9. Craw
10. Cree
11. CrosVentre
12. Ell River
13. Flathead
14. Goshute
15. Hopi
16. Hualapa
17. Jicarilla Apache
18. Karoka
19. Maidu
20. Mepe
21. Mission
22. Mohare
23. Nez Perce
24. North Cheyenne
25. Ohlone
26. Oneida
27. Osage
28. Pala
29. Papago
30. Peh River
31. Pima
32. Piute
33. Pomo
34. Quechan
35. Qunault
36. Shoshone
37. Shoshone-Bannock
38. Sioux
39. Spokane
40. Thlinget
41. Tule
42. Tule River
43. Umahlla
44. Ute
45. Warm Springs
46. Washoe
47. Yakima
48. Yarapa
49. Yurok

APPENDIX I

THE UNIVERSITY OF NEW MEXICO | ALBUQUERQUE, NEW MEXICO 87106

VICE PRESIDENT FOR RESEARCH
DEAN OF THE GRADUATE SCHOOL
TELEPHONE 505: 277-2711

The Western Association of Graduate Schools needs your help! We need information regarding Indian students who are attending college, graduate or professional schools.

Specifically, we would like to find out how many Indian students of this type are in your area and their major fields of studies. If possible, we would ideally like to receive complete listings including not only their majors, but information which would be helpful such as the class year of each student. If you cannot supply us with this information, would you please recommend someone who does have access to it?

The Western Association of Graduate Schools is interested in obtaining this material for use in studies and to further programs for minority students.

I am writing on behalf of the Committee for Minority Students of the Western Association of Graduate Schools. As a Pueblo Indian, I have been selected to be a member of this committee while I pursue my studies at the University of New Mexico Medical School and Graduate School.

We would appreciate any help which you can give in regard to supplying us with information about Indian students in your area.

Sincerely,

Michael H. Trujillo

MHT/vr

(no p. 64)

PART III: ETHNIC STUDIES

THE PREPARATION OF FACULTY IN U. S. ETHNIC STUDIES FIELDS

H. W. Magoun
Dean, Graduate Division
University of California, Los Angeles

The major current participation of educational institutions in the Civil Rights movement in this country is recruiting into higher education rapidly growing numbers of students from minority backgrounds. The Census Bureau has recently reported, for example, that the enrollment of Negroes in United States colleges and universities increased 85% between 1964 and 1968, as compared with an increase of 46% in total enrollments in this period. In fall 1968, the 434,000 Negroes in colleges and universities numbered 200,000 more than in 1964, and formed 6% of the total enrollment of 6.8 million students.

Once enrolled, a major pressure of these and other students from minority backgrounds is for the introduction of ethnic studies courses at all levels of higher education, but chiefly at present at the undergraduate level. In a number of institutions, such curricular programs have been initiated by newly-established ethnic studies departments. In others, they are being developed in relation to ethnic study centers, created to promote research and education in these fields, as well as community action-programs that apply educational and research advances to solution of the many problems of minority groups in contemporary American society.

Collectively, these developments have led to a widespread demand for increasing the number of faculty from minority backgrounds in U.S. colleges and universities, both to teach the new ethnic studies courses and to introduce minority reference into teaching and research in traditional fields as well. In order to implement their black studies programs, so many white institutions are presently recruiting faculty from the predominantly Negro colleges and universities in the South, that the latter have begun to protest this talent drain. Of the 22 million Negroes in the U. S., almost half (47%) are now outside the South and more than half (54%) live in the central cities of large metropolitan areas. Rather than continue to staff educational programs in northern and western institutions through faculty raiding from the South, it is preferable to extend the base of minority faculty preparation more widely over the country. Moreover, in regions of the North and West where Mexican-Americans or Puerto Ricans constitute predominant minorities, or where Oriental-Americans or American Indians are represented in large numbers, local institutional programs provide the only means of preparing such faculty, for their preparation has not previously been developed elsewhere.

College and university faculty are customarily prepared in programs of graduate study leading to master's and doctoral degrees either in established disciplines or in interdisciplinary fields. Even in the southern Negro institutions, relatively few of either of these types of programs have previously devoted major attention to ethnic studies in the American setting. It might appear, therefore, that little precedent currently exists in graduate education to guide the preparation of specialists in U. S. ethnic studies and so begin to supply the widespread demand for college and university faculty with backgrounds in these fields. There has, however, been one major recent educational development in this country, the experience of which may provide a useful general model in this direction.

THE RISE OF FOREIGN AREA STUDIES IN HIGHER EDUCATION IN THE U. S.

The past ten to fifteen years have seen the widespread introduction in U. S. universities of programs of advanced study and research in foreign area studies. These have focused upon the non-European countries of the world, a number of which, such as Africa, Latin America, and Asia, form the ancestral backgrounds of large proportions of contemporary U. S. minorities. In a number of respects these foreign area study programs resemble the developing programs of ethnic studies in the U. S. Both are directed to gaining more knowledge about major population groups whose history and culture has differed, often markedly, from that of the western world. Like ethnic studies in the U. S., these foreign area studies are concentrated upon fields of the social sciences, humanities and arts. Typically, also, they have developed around the establishment of foreign area study centers, to promote research in these little-explored areas. Moreover, a significant proportion of these foreign area study programs have been initiated at the graduate level to prepare foreign area specialists for the growing demand for college and university faculty in these fields, as well as for the needs of government and private enterprise.

In aggregate dimension, this development of foreign area study provides insight into the operational, staffing, and funding aspects of introducing a major new subject area into American higher education. The experience gained over a decade by a considerable number of universities in these foreign area study programs thus provides a relevant paradigm, many features of which can usefully guide the design and development of graduate programs in U.S. ethnic studies.

SUPPORT OF FOREIGN AREA STUDIES BY THE FORD FOUNDATION AND U. S. OFFICE OF EDUCATION

Out of the background of two world wars and continuing international tensions related to the rise of new nations and ideologies, there developed through the 1950's a growing awareness of the need for this country to become better acquainted with the rest of the world with which its future is associated. The first major step to support efforts in higher education in this direction was taken by the Ford Foundation which, through the 1950's initiated programs of international training and research, with short-term developmental grants and fellowship awards on a program-by-program basis. In 1957, for example, the foundation allocated an aggregate $4.8 million for such awards. In 1960, it extended these efforts and, by 1965, annual allocations had increased to $52 million. In 1967, the foundation reported that over the past fifteen years it had committed more than $270 million to the support of international studies and research in American universities through grants, fellowship awards, and other activities designed to strengthen the national capacity to learn and teach about the non-Western world.

In 1958, these efforts of the Ford Foundation were substantially incremented by congressional passage of the National Defense Education Act which, in 1959, initiated support of foreign area studies by the federal government. The U. S. Office of Education was authorized to inaugurate both an Institutional Assistance Program for the development of research centers and an NDEA Title VI fellowship program for the support of graduate students engaged in foreign area and related language studies. By 1969, the Institutional Assistance Program had established 106 such foreign area study centers in U. S. institutions, with cumulative awards of $40 million; while the NDEA VI fellowship program had provided about 11,000 such graduate student awards, with an expenditure of $47.8 million.

ESTABLISHMENT OF FOREIGN AREA STUDY CENTERS

It is of interest to examine in more detail the dimensions of these programs of foreign area studies and research, established over fifteen years, with expenditures of almost $360 million from private foundation and federal agency sources. The 106 foreign area study centers that are now established in U. S. universities have their focus upon: Asia (45), Soviet and Eastern Europe (20), Latin America (16), Africa (13), and the Middle East (12). By leading states in the country, New York with 15 has the largest number of such centers. California is second with 10, Pennsylvania third with 8, Illinois and Indiana are tied for fourth and fifth place with 7 each, etc.

A subtotal of 19 of these centers are in institutions in eight western states: 10 in California; 2 each in Colorado and Oregon; and 1 each in Arizona, Hawaii, New Mexico, Utah and Washington. Of the 13 African study centers, only 2 are in western states, both in California, at UCLA and at Stanford. Of the 16 Latin American study centers in the country, only 3 are in western states: 2 in California,at UCLA and at Stanford, and 1 in New Mexico at the State University.

As an indication of the budget supporting foreign area study centers at a single institution, over the decade 1959-68, the Center for African Studies at UCLA received federal support amounting to $635,150 and, in the same period, the Center for Latin American Studies received $426,326. As an indication of the number and fields of faculty involved in the research programs of foreign area study centers at a single institution, the following current data are presented for UCLA. In fall 1969, a total of 100 faculty held membership in either the African or Latin American Study Center at UCLA. Although both centers were established in 1959, only a third (36) of these faculty are in the African Study Center, while two-thirds (64) are in that for Latin American Studies.

Members of these centers hold appointments in parent departments and, of the total 100, 8 are appointed in departments of the natural sciences, 50 in social sciences, 29 in humanities, and 13 in the arts. Departments with largest membership in the African Study Center are: Linguistics and African Languages (10 faculty), History and Geography (5 each),Political Science and Music (3 each), Anthropology and Sociology (2 each). Departments with largest membership in the Latin American Center are: Spanish and Portuguese (13 faculty); Anthropology, Art, and Public Health (5 each); Business Administration, Economics, Geography, and History (4 each); Engineering, Law, and Political Science (3 each); Dance, Education, Linguistics, and Music (2 each).

GRADUATE FELLOWSHIPS FOR FOREIGN AREA STUDY

In addition to their research activities, over the past decade these centers have played major roles in initiating and developing graduate programs in foreign language and area studies at their respective institutions. Over the same period, the NDEA VI Graduate Fellowship Program has supported the preparation, both in these and more traditional graduate programs, of foreign area specialists for college and university faculty, for government, or for fields of private enterprise. Initiated in 1959, with 170 awards and $500,000, the NDEA VI program grew rapidly. In 1961, it supported 1,006 awards with $3.9 million and, in 1968, 2,338 awards with $6.7 million. As mentioned above, over the past ten years it supported more than 11,000 awards with $48 million. As an indication of its dimensions at a single institution, over the past eight years UCLA has been allocated approximately 550 NDEA VI fellowships, in the amount of about $1.6 million; recent allocations have ranged between 70-85 fellowships per year, supported by budgets of between $270,000 and $290,000 annually.

GRADUATE PROGRAMS AND DEGREE AWARDS IN FOREIGN AREA STUDIES

Along with the establishment of graduate programs in foreign language and area studies at more than a hundred universities, contributory undergraduate majors have been initiated. Nationally, through the decade from 1959 to 1968, these institutional programs have awarded an aggregate 30,509 degrees, of which 18,883 (62%) were B.A.'s; 8,732 (28%)M.A.s; and 2,894 (9%) Ph.D.'s. As might be expected in such recently established programs, the number of degrees awarded annually has been increasing rapidly. In the most recent year for which data are available, 1967-68, a total of 7,327 degrees were awarded: 4,645 B.A.'s, 2,078 M.A.'s, and 604 Ph.D.'s; and this number amounted to a quarter of the total for the decade. Degree productivity has varied considerably by world area. In 1967-68, for example, the aggregate 507 degrees awarded in African languages and area studies over the country represented 7% of the total 7,327 degrees awarded in all world areas. By comparison, the 2,435 degrees awarded in Latin American languages and area studies represented 34% of the total.

With respect to the fields of study in which these 7,327 degrees were awarded in 1967-68, 4% were in fields of the natural sciences, 68% in the social sciences and related professions, and 28% in the humanities and arts. Proportions varied in different world areas. Of the 507 degrees in African studies, for example, only two (9%) were awarded in the natural sciences, 84% were in the social sciences and professions, and 16% in the humanities and arts. Of the 2,435 degrees in Latin American studies, 3% were awarded in the natural sciences, 67% in the social sciences and professions, and 30% in the humanities and arts. As might be expected from the specialized nature of higher education in this country, within each foreign area field there was little variation from these overall proportions at the three levels of degree awards, i.e., baccalaureate, master's, and doctorate.

With two-thirds of all degrees awarded in the social sciences and their professions, and most of the remainder in the humanities and arts, it is of interest to note the distribution of degree awards by subject fields within these divisions. Of the 7,327 degrees in 1967-68, the numbers in fields of the social sciences were: History - 1,210; Political Science - 1,036; Area Studies - 714; Economics - 403; Anthropology - 363; Sociology - 331; and Geography - 146. The numbers in the social professions were: Education 496, Law - 142, Journalism - 34, and Business Administration - 31. In the humanities and arts the numbers were: Language and Literature - 1,497; Arts - 173; Linguistics - 172; and Philosophy and Religion - 158. The six subject fields leading in degree awards accounted for almost three-quarters (73%) of all degrees awarded: Language and Literature - 1,497; History - 1,210: Political Science - 1,036; Area Studies - 714; Education - 496; and Economics - 403.

In all but two of these subject fields, essentially the same order held for awards at each degree level. Law was exceptional in awarding only one doctorate in 142 degrees, 1967-68 being the year immediately preceding the widespread move from award of the L.L.B. to Juris Doctor. The field of Area Studies awarded only 15 doctorates (2%) out of 714 degrees. In the social sciences and humanities, interdisciplinary study is typically limited to programs at the undergraduate and master's degree level; the doctorate is usually offered only in traditional disciplines, though the candidate may continue to emphasize area studies in advanced courses and seminars and select an areal topic for dissertation research.

Against the background of these national data, recent graduate degree awards in African and in Latin American Studies at UCLA provide indication of productivity at a single institution. At UCLA, an interdisciplinary M.A. program was initiated in Latin American Studies in 1958 and in African Studies in 1963. In both fields, the Ph.D. is taken in a traditional discipline, with emphasis upon area study in advanced courses and seminars and in dissertation research. Over the past four years, 1965-68, a total of 536 graduate degrees were awarded in the two fields: 211 in African Studies, with 170 (80%) M.A.'s and 41 (20%) Ph.D.'s; and 325 in Latin American Studies, with 225 (70%) M.A.'s and 100 (30%) Ph.D.'s. In African Studies, 86% of all degrees were awarded in fields of the social sciences and their professions and the remaining 14% in the humanities and the arts. In Latin American Studies, 5% of all degrees were awarded in fields of the natural sciences, 69% in the social sciences and professions and 26% in the humanities and the arts.

In fall, 1969, the UCLA faculty responsible for upper division undergraduate and graduate courses in African

Studies numbered 40, of whom 27 were appointed in departments of the social sciences, 11 in the humanities, and 2 in the arts. The faculty responsible for such courses in Latin American Studies numbered 39, of whom 21 were in departments of the social sciences, 15 in the humanities and 3 in the arts. A total of 102 courses were offered in African Studies, 62 of them at the upper division undergraduate and 40 at the graduate level. By fields, 58 of these courses were in the social sciences, 34 in the humanities and 10 in the arts. A total of 99 such courses were offered in Latin American Studies, 54 at the upper division and 45 at the graduate level. By fields, 57 of these courses were in the social sciences, 35 in the humanities and 7 in the arts. Supporting these studies, the approximate holdings of UCLA's Research Library in African Studies number 21,000 volumes and in Latin American Studies, 100,000 volumes. In addition, the Wellcome Collection of the Ethnic Art Gallery at UCLA contains about 10,000 objects of African art and a somewhat smaller but nevertheless outstanding collection of Latin American art objects. The African Study Center sponsors a bilingual journal, African Arts/Arts d'Afrique.

As the above review indicates, it is possible today to introduce a new area of study into American higher education and, over a decade, to see it develop major dimensions and productivity. Without minimizing the contributions of the involved educational institutions themselves, it is plain that the programs of extramural support by the Ford Foundation ($270 million) and the U.S. Office of Education ($88 million) were critically important factors in this achievement.

In the Annual Report of the Ford Foundation for 1967, McGeorge Bundy pointed out that the award programs of the foundation and those of the National Defense Education Act "have wrought a revolution" in higher education, in that foreign area studies and research "have become a built-in element of the American academic establishment." Noting that the U. S. government had so far failed to fund the expanded program authorized by the International Education Act of 1966, he continued, "We cannot take its place; here as elsewhere, it is only those who do not count the zeros who confuse the Ford Foundation with the Federal Government . . . . Now we want to take our men and money to the next table. Sooner or later a foundation really must move on. If it does not, it soon ceases to be an agent of change."

PRESENT TRENDS TOWARD THE SUPPORT OF U.S. ETHNIC STUDIES

In the Ford Foundation's Annual Report for 1967, McGeorge Bundy opened his review with the statement, "The first of the nation's social problems is still the struggle for Negro equality . . . . We are far from satisfied about the quality of what we have done so far, but we know at least that we are working on the right problem." Since then, it is increasingly clear that one of the other "tables" to which the foundation "wants to take its men and money" is that supporting ethnic studies in the American setting and the involvement of students from minority backgrounds in higher education in these and other fields.

As a first step in the new effort, in 1967 the foundation awarded grants totaling $1.1 million to predominantly Negro colleges, half of them to support advanced graduate study by faculty members who wished to complete their doctorates. In 1969, this continuing program was opened to Negro faculty from other institutions as well and, with 450 applications, awards were made to 70 institutions to support 104 faculty in advanced graduate study, in the amount of $937,713. In addition, in 1969, the foundation initiated a more general program of doctoral fellowships to increase the representation of black students at white institutions and, with 600 applications, awarded 45 fellowships for up to five years study leading to the Ph.D., at a cost of $1 million annually. Two comparable doctoral fellowship programs have been announced for 1970, one for Mexican-Americans and Puerto Ricans, and the other for American Indians.

In 1968, the foundation made 10 grants, totaling $820,750, to organizations and individual institutions, to support various aspects of higher education for Negro and other minority students. In 1969, it made another 28 such grants, totaling $3.5 million, all designed to improve programs of higher education for black college students. In addition, in 1969, the foundation awarded other grants, totaling $1 million,to advance and improve Afro-American studies in colleges and universities. With respect to these latter, F. Champion Ward, the foundation's vice-president for education and research, commented, "Such studies have long been neglected, to the detriment of our understanding of important aspects of the nation's history and of the origins and experience of America's largest ethnic minority. Both white and black students and faculty need this understanding; therefore we believe Afro-American studies should not be fenced off." Ward said the foundation believes these subjects will not achieve the place in the college curriculum they deserve "unless they are designed and taught in accordance with regular standards of learning and scholarship." He said the foundation "cannot meet national needs," but the grants will help train staff, develop materials, and enable representative institutions to launch programs "which, we hope, will provide valuable experience and resources for the use of other Afro-American studies programs."

During the past three years, therefore, the Ford Foundation has awarded an aggregate of more than $15 million for the higher education of students from minority backgrounds and for the advance of Afro-American studies at U.S. institutions. The pattern of these awards, as fellowships and grants on a program-to-program basis, is reminiscent of Ford's initial support of foreign area studies in the 1950s. Whether or not these current developments presage a further increase in support through the 1970s, as was the case earlier in foreign area studies in the 1960s, only time will tell.

Over the period 1963-67, the Rockefeller Foundation awarded a total of $21.6 million to improve the flow of minority group students into higher education. Awards were made in four general directions: 1) to strengthen predominantly Negro colleges in the South ($8.3 million), 2) to recruit and support the college education of approximately 1300 students from minority backgrounds in northern institutions ($7.6 million), 3) to provide minority students with better preparations for college in summer intervention programs ($4.1 million), and 4) to improve slum schools and expand career opportunities for slum youth ($1.6 million). In 1967, with the development of undergraduate support programs for minority students by the U. S. Office of Education, the foundation shifted its interest from higher education to a more direct involvement with problems of the urban ghetto.

In 1967, the Danforth Foundation awarded five-year grants to each of four institutions to support Master's Opportunity Fellowship programs for graduate students from minority backgrounds. In 1969, it announced a program supporting a year of postgraduate non-degree study by college and university faculty who desire additional background and enrichment in black studies. The sum of $600,000 has been committed for a three-year period, with 10 Fellows to be appointed in 1969-70, and about 20 in each of the two succeeding years.

Moving now to support by the federal government, the U. S. Office of Education may increase greatly, rather than abandon, support of foreign area study centers and Title VI fellowships of the National Defense Education Act. Federal authorization for fiscal 1971 provides for increasing the number of such centers from 106 to 205, with a budgetary increase from the present $5.8 to $19.5 million; as well as for increasing the number of NDEA VI graduate fellowships from a present 2,338 to 4,637, with a budgetary increase from the current $6.7 to $13 million. Whether or not Congress will actually appropriate these authorized increments remains to be seen.

With respect to programs of the U. S. Office of Education which presently support students from minority backgrounds in higher education generally, most are in the form of National Defense Student Loans, Economic Opportunity Grants, and Work-Study Awards, that are either limited to or best designed for undergraduate students. The only USOE fellowship program currently adapted to the support of graduate students from minority backgrounds is that of the Education Professions Development Act designed to prepare teachers, in degree-programs below the doctorate, for two-year junior or community colleges, and this program is only marginally funded.

Thus, while the Ford Foundation is shifting its support from foreign area study to ethnic studies in the U. S. setting, and to fellowships for graduate students from minority backgrounds, the U. S. Office of Education is moving in the direction of increasing its support of centers and graduate fellowships for foreign area studies. Its support for the higher education of students from minority backgrounds is presently overwhelmingly directed to undergraduate students.

In 1968, a study of graduate student support by the Federal Inter-Agency Committee on Education pointed out, "One of the most important aspects of future federal support must concern itself with equality of educational opportunity. Intelligent planning and special support programs directed toward the neglected minority groups must constitute a new and significant departure from long-established educational practices. Federal fellowships, aimed at assisting those from minority groups to secure a higher education and pursue graduate work may be a major vehicle for accomplishing this objective." In July 1969, the U. S. Office of Education formed a committee on U. S. ethnic studies, conconcerned with programs for Afro-American, American Indian, Mexican, Oriental and Puerto Rican students. It is still collecting information on the type and variety of ethnic studies programs that schools are offering. At its annual meeting in 1969, the Association of Graduate Schools adopted the recommendation of its Committee on Student Aid "that the AGS give its support to the introduction of federal programs of financial aid to disadvantaged graduate students on a frankly experimental basis." Whether or not Congress will take steps to implement these recommendations and if so, when, is uncertain.

Meanwhile, The National Endowment for the Humanities has initiated a program of support for the further preparation of already appointed college and university faculty to teach courses in U. S. ethnic studies. In the summer of 1969, it allocated $400,000 to support 15 summer institutes in Afro-American studies, open both to black and white faculty who would be teaching courses in this field in the fall. Institutional sponsors, topics, and the number of participants authorized for these summer institutes were as follows: Atlanta University, Afro-American history and culture, 100; Cazenovia College, Black contributions to American literature, 100; Roosevelt University, Afro-American experience, 50; University of Iowa, Negro history, literature and Culture, 30; University of California, Los Angeles, Afro-American history and culture, 70; University of Arizona, Negro influences in American culture, 15; City University of New York, Afro-American history, 150; University of Texas, Afro-American studies as a part of American studies, 30; Southern University, Negro literature and art, 80; North Carolina College and Duke University, Black experience in American history, 45; Claremont Graduate School and Pitzer College, Black experience and expression, 35; Fisk University, Negro in American life, 30; Ferris State College, Image of the Negro in American films, 125; Northwestern University, Race and class in an urban context, 60; and Morgan State College, Negro history, 50.

ESTABLISHMENT OF CENTERS FOR U. S. ETHNIC STUDIES

When the rise of foreign area studies in higher education described above is considered now as a model for counterpart developments in U. S. ethnic study fields, attention should be given first to the exceedingly influential role played by foreign area study centers in inaugurating research and graduate programs in their respective fields and institutions. The establishment of comparable centers can be advocated strongly as an initial step in institutional plans for developing programs of U. S. ethnic studies at the graduate level.

Such centers can be advantageous in a number of respects. In most of this country's institutions today, the number of minority or other faculty interested in U. S. ethnic studies is usually limited to no more than one or two in each of several scattered departments. An ethnic study center provides an organizational focus around which these faculty can form an associated group, while the variety of their disciplinary backgrounds contributes to the center's interdisciplinary nature. Typically, the aggregate investigative activities of the membership of such a center develops a collection of research resources and programs around which to recruit graduate students, first as research assistants and then in the preparation of their master's theses and doctoral dissertations. The interrelated activities of such a critical mass of faculty and students in a center is often considerably more reinforcing of progress than is the sum of multiple individual endeavors of faculty in dispersed departments. Moreover, the central focus of interest and interdisciplinary orientation of such a center provides an ideal base for the development of an interdepartmental master's degree program in a U. S. ethnic studies field, with the already established membership of the center serving as its faculty.

It is interesting to note that a considerable number of institutions are planning to or have already established such U. S. ethnic study centers, presumably for some at least of the reasons that have just been mentioned. Among them are: Atlanta University - Center for African and African-American Studies, Claremont Colleges - Black Studies Center, Cornell - Center for Afro-American Studies, Harvard - Afro-American Studies Center, Hawaii - Asia

Training Center and closely associated East-West Center, Indiana - Institute of Afro-American Studies, Michigan State - Center for Race and Urban Affairs, Ohio University - Black Studies Institute, University of California, Berkeley - Institute of Race and Community Relations, UCLA - American Cultures Project, with centers for Afro-American, Mexican-American, Asian-American and American Indian studies, Wayne State - W. E. B. DuBois Institute of Black Studies.

The Inter-American Institute of the University of Texas at El Paso is providing an administrative base for the establishment of a Border States Consortium, involving the Universities of Arizona, New Mexico, and Texas, and the California State College at San Diego, to pool resources for research and teaching about Latin America, with special emphasis on the region along the U. S. - Mexican border. At the Institute of the Black World, in the Martin Luther King Memorial Center at Atlanta, a consortium of staff drawn primarily from the historically black institutions of higher education has been established to advance, among other goals, the development of black education and basic research in the experiences of people of African descent. Other inter-institutional associations of these types are developing in a number of metropolitan areas.

PATTERNS FOR THE DEVELOPMENT OF GRADUATE PROGRAMS IN U. S. ETHNIC STUDIES

Over the next few years it may be anticipated that graduate programs in U. S. ethnic studies will be developed in an increasing number of institutions. It is likely, also, that in most instances these programs will be initiated at the master's level. As mentioned above, there are several advantages to initiating master's degree studies in these fields as interdisciplinary programs. The substantive content of ethnic studies does not presently separate easily into the traditional disciplines around which most master's programs are organized.

In addition, the number of faculty with outstanding capability in these fields is still relatively small and national competition for their recruitment is keen. An interdisciplinary program maximizes the cooperative association of such scattered faculty as may already be appointed at an institution. At this early stage of development of ethnic studies in the U.S. setting, sources of extramural support are just becoming available and, with presently limited funds, such cooperative arrangements are obviously economical. Few institutions have extensive library collections or other educational resources that cover the spectrum of these fields and, in a number of parts of the country today, there is a clear trend toward the development of interinstitutional consortia, to enable the pooling of presently limited faculty, educational resources, and funds, to get these programs started.

The U. S. experience with foreign area studies is additionally supportive of advocacy for interdisciplinary master's programs in U. S. ethnic studies fields. In 1967-68, the 324 master's degrees awarded in interdisciplinary fields of foreign area study over the country represented the second largest number of awards by field, exceeded only by the 397 M.A.'s awarded in fields of language and literature. In the same year, the total 714 degrees awarded in interdisciplinary foreign area study comprised 375 (53%) B.A.'s, 324 (45%) M.A.'s, and 15 (2%) Ph.D.'s. The 324 M.A.'s thus represented almost half and the second largest category of all degrees awarded, exceeded only by 375 B.A.'s awarded in the undergraduate major. It is plain, therefore, that interdisciplinary master's programs in ethnic study fields can be highly productive.

As examples of such programs in U. S. ethnic studies, two current proposals and an existing program may be presented as indications of the directions these developments may be expected to take. First, in 1970-71, Atlanta University proposes to offer a cross-disciplinary M.A. program in Afro-American studies, administered by its Center for African and Afro-American Studies. The general requirements of the degree will be those of the School of Letters and Science; specific requirements will be a minimum of 24 hours of course and seminar work, passing a general examination and completion of a master's thesis. Normally, th program will require full-time study for three semesters. Applicants are expected to have had undergraduate preparation in Afro-American history, literature and society, or the equivalent.

The following courses or seminars will be required of all students: Introduction to African Societies, Introduction to Afro-American Culture, Seminars on Afro-American

Culture and the Black Man in the New World. Further courses may be elected from the following departmental offerings: English - Seminar in Afro-American Literature, Afro-American Dialects; History - Topics in Afro-American History, History of West Africa; Political Science - The Constitution and Racism, Blacks and the American Political Order, Politics of Developing Countries; Economics - The Black Man in the American Economy; Sociology - The City, Race and Cultural Relations; French - Literature of Negritude; Theology - Religions of the Black World. Other electives are available from the African Studies Program and from upper division courses in the Atlanta University Center.

Second, a current proposal for an interdisciplinary M.A. in La Raza studies at the California State College at Fresno, points out that the program is intended to provide a high level of competence in specific areas of interest and to develop leadership abilities and self-motivation in the student. Graduate courses will be initiated in relation to specific needs as revealed in research, field work, or program development. The following courses are considered essential: Graduate Survey of Trends in Ethnic Studies and Research Methods in Bibliography and in Field Work. Topics in ethnic studies include: Education, Failures and Possibilities; Barrio Life, Parameters of Chicano Urban Demography; Farm Labor, Migration, and Labor Organization; Political Socialization, Social Institutions and Their Functions; Literature; Land and Rural Life; Historiography and the Chicano; Concepts of La Raza, Philosophy, Ideology, and Myth; Folklore and Culture; Arts, Modes, and Social Functions. All courses offered for graduate credit will be taught by the staff as a whole, usually with one coordinator and two or three staff members.

Third, an interdisciplinary Master of Arts in Teaching (MAT) Program, now in its second year at Eastern Oregon College, is designed to provide comprehensive training for public school teacher consultants who will serve the approximately 7,000 youngsters in the Mexican-American migrant population in Oregon. The program requires a full year of total involvement and emphasizes the comprehensive study of Mexican-American ethnography, culture and history; Spanish language instruction; courses and laboratory work in the special educational techniques essential to teaching youngsters with learning difficulties, including teaching English as a second language, corrective reading, materials writing, and intern teaching in a summer school project enrolling only migrants; visits to selected school systems in which large numbers of migrants are enrolled; and a fourth-term field experience with students living in a migrant camp. This program is supported by extramural funds which provide a monthly stipend for living expenses, dependency allowances,and payment of all tuition and fees for students enrolled.

It will be noted that the two latter of these programs include the involvement of students in field work, in community research, or in internships in the area of their preparation, as component features of their degree programs. Such activities can be recommended highly as a means of encouraging graduate students to relate and apply their education to filling the many needs and solving the many problems of minority groups in our society.

Moving last to opportunities for doctoral study, the growing need for faculty to teach the ethnic studies courses that are becoming introduced in the undergraduate curricula of colleges and universities widely over the country, raises the possible relevance, in meeting this need, of the recently instituted Doctor of Arts degree, often called the "teaching doctorate." A number of designs have been proposed for this widely-discussed, but still little-implemented, four-year program leading to a "rigorous and scholarly degree in subject fields at the doctoral level to better serve college teachers of undergraduates."

In one of its recommended forms, the program includes approximately two years of advanced study in graduate courses in the subject field, comparable to those for the Ph.D., but allowing for breadth rather than specialization. Approximately a third year is devoted, though not necessarily sequentially, to selected options designed to broaden background and relate to college teaching. Examples include: study of adjacent subject areas; special problems in curriculum in the subject field; background courses in learning, educational psychology and sociology, and higher education; research techniques in education, including design, statistics and data analysis; a practicum in traditional and new teaching techniques in classroom presentation; and studies relating to educational administration. About half of the fourth year is devoted to preparing a dissertation that may consist of an analysis or synthesis of a significant phase of the subject field, or to a project in applied research, such as the development of curricular materials, and their test in a class situation. In the remaining half of the fourth year the candidate participates in a full-time college teaching internship and a related teaching seminar. Doctor of Arts programs have been operative for some time at Carnegie-Mellon University and have recently been approved for introduction by the Universities of North Dakota and Washington.

With respect to doctoral study in more research-oriented programs, the established pattern of the Ph.D. in a traditional discipline, with concentration upon U. S. ethnic studies in advanced courses and seminars and in dissertation research, is likely to be the prevailing paradigm, at least for the immediate future, as has been the case in foreign area studies fields. This is not to say that new focal or interdisciplinary doctorates should not be considered for U. S. ethnic studies fields. New programs of doctoral study are being introduced each year but, typically, only after growth of the field to the dimension of a disciplinary identity. The field of U. S. ethnic studies certainly has the potential for such identity, but the present stage of research developments in such studies appears to be closer to the start than to the completion of their growth to disciplinary dimensions.

CONCLUSION

Considered more generally, and in conclusion, the fields of U. S. ethnic studies appear to be in the paradoxical situation of having the largest current demand for their study at the undergraduate level, while a great additional and presently unmet need is for their study at the graduate level, both to prepare an adequate body of faculty for undergraduate teaching and, through graduate student and faculty research, to increase the body of knowledge in these fields and apply it to the solution of minority problems. In comparison with the quandry as to which of these should come first, the classical issue of the chicken and egg seems peanuts.

This paper has reviewed the recent rise of foreign area studies as a model for the present and future development of U. S. ethnic studies in American higher education. It has recommended the establishment of centers to increase research in U. S. ethnic studies and apply the findings to community needs. It has advocated interdisciplinary master's degree programs as the best means of initiating graduate study in these fields. It has suggested consideration of programs leading to the Doctor of Arts degree for preparing more college teachers. It has proposed that, for the present, traditional Ph.D. or professional doctoral programs, with emphasis upon ethnic studies in advanced courses and seminars and in dissertation research, seem the best way to prepare specialists for careers in these, as in other fields.

In addition, the paper has reviewed the patterns of extramural support by the Ford Foundation and the U. S. Office of Education that were so critically important in funding the development of foreign area programs and graduate study in them in U. S. institutions. It has pointed out the recent shift of interest by the Ford Foundation which, since 1967, has been allocating increasing sums for graduate study by students from minority backgrounds, and for the introduction of U. S. ethnic studies in American higher education. It has called attention to the growing advocacy for initiation of federal support programs in these latter directions and recommends finally all possible expedition in their implementation.

NOTE

The following report on "Ethnic Studies in the West" was made possible only by the willingness of ethnic studies directors, staff, and students to share their program proposals and other information with the author. Participants in the WICHE Workshop on Graduate Education of Minority Students also provided invaluable input for the development of this paper, particularly Eliezer Risco-Lozada, Yusuf Kaurouma, and Richard Keyes. It should be pointed out, however, that the field of ethnic studies is so dynamic that the factual portions of this report will need to be continually updated in order to remain current.

ETHNIC STUDIES IN THE WEST

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In response to student protests, sit-ins, and confrontations, institutions of higher education across the country are developing ethnic studies programs. In many areas of the nation, these new programs focus upon only one minority community, the black. However, in other geographic regions of the nation the needs of a variety of minority groups demand the creation of diversified multi-ethnic programs. This is the case in the West, where the region's ethnic minority groups include Afro-Americans, Mexican-Americans, American Indians, Asian Americans, and Pacific Islanders. Given this rich variety, it is natural and essential that western higher education develop multi-ethnic approaches to college and university curricula.

Only three years ago there were few, if any, major college programs in the West which offered curricula focused on the past history and contemporary status of America's major minority groups. Today, nearly every four-year college and university in the region has added ethnic content to existing courses, created new curricula offerings, and, in many cases, established autonomous ethnic studies departments, centers, and institutes. In just the past year, the question of minority or ethnic studies appears to have moved from one of intellectual validity of the subject to the kind of program and the context in which ethnic studies should be developed.

While most educators now accept the validity of the study of ethnic minorities, some still question the need for a separate and distinct focus on "ethnic studies" rather than simply the addition of ethnic content to existing courses in the traditional academic fields. The fact exists, however, that most established faculties and departments have had a century or more in which to develop multi-ethnic approaches to history, culture, literature, education, etc. They have been largely unable to do so because of their own ethnocentric, "culture-bound" values, as well as their built-in preconceptions of their respective disciplines. It appears to many that only autonomous "ethnic studies" programs, developed and staffed by minorities, can overcome these problems.

It should be noted that "ethnic studies" in its broadest sense consists of many dimensions or components of which the academic curriculum is but one. Institutions active in the ethnic studies area are seeking to develop broad and multicomponent programs which include the following: 1) student recruitment and admission, 2) financial support, 3) orientation and counseling, 4) tutorial programs, 5) faculty recruitment, 6) relevant curriculum, 7) research and publication programs, and 8) community service and urban-change programs. The major portion of this report will be focused only on the curriculum component of "ethnic studies."

NATURE AND OBJECTIVES OF ETHNIC STUDIES

There is intrinsic value in studying and teaching the experiences of ethnic minority groups because they form an integral part of American and western history. There can be no true understanding of America's past without consideration of the experiences of this country's ethnic minorities. It is profoundly important that all Americans - black, brown, red, and white - be proud of their traditions, culture and history; and that white Americans be aware of and appreciate the intellectual and cultural contributions of minority peoples to this country's development.

Yet most ethnic studies programs are not limited to a scholarly re-examination of the past contributions of America's minority groups. They also critically examine the present. Students enrolled in ethnic studies courses are not satisfied with an intellectual examination of ghetto, barrio, and reservation life; poverty conditions; and racism. They intend to examine alternative means of eliminating the inequities and injustices of the past and present in order to build a better future for themselves and their communities.

This is the "revolutionary" aspect of ethnic studies which disturbs those who want higher education to remain intellectually detached. Yet the desire for the curriculum to be detached is not consistent. Students of all colors now are arguing that if it is acceptable for higher education to be involved in facilitating the technological change of society, then it is not only acceptable but imperative that it also be involved in facilitating social, economic, and political change.

The stated goals and objectives of ethnic studies programs reflect this concern with both the past experiences of America's minority groups, as well as their present and future potentialities. While the goals may be worded differently from institution to institution in the West, the following objectives appear to be common to nearly all ethnic studies programs, whether they be black, Chicano, or Indian:

1. To provide for all students a better understanding of the diverse cultures in American society and a deeper appreciation of the historical and contemporary contributions of minority groups.

2. To provide America's ethnic groups, primarily the white majority, with a better understanding of the social, political, and economic problems facing this country as a result of past failures to acknowledge and provide for the rights of ethnic minority groups to full self-development and self-determination.

3. To provide members of minority groups greater opportunity to know more about themselves, their heritage and culture; and to achieve the knowledge and the skills necessary to cope successfully with a system that has heretofore excluded them.

4. To provide the conceptual means by which biculturalism (and bilingualism for Chicano students) can be fully developed within the context of ethnic pluralism.

5. To provide minority students with the knowledge, skills, and commitment needed to contribute effectively to the educational, social, economic, and political progress of their respective minority communities.

This last objective is indicative of the strong emphasis many ethnic studies programs place on the minority student's present and future relationship to his community. The basic reason for this emphasis was concisely summed up in the proposal for a black studies department at Berkeley. The proposal stated:

> (The black student's) value to his community at the end of his college and university career has been zero. His community has thereby been left without the element most essential to its regeneration and construction--its aware young people. Black students can no longer afford to be educated away from their origins. Henceforth, our education must speak to the needs of our community and our people.

COMMON CHARACTERISTICS OF ETHNIC STUDIES

There are several common characteristics of the ethnic studies curricula currently being developed in the West. The central characteristic of such studies is their open-ended and fluid nature. As Dr. Vincent Harding, founder of the Institute of the Black World, stated recently, "Black (ethnic) studies is a field being born, a challenge to all American education, a challenge not yet fully understood." (Negro Colleges Set Black Study," New York Times, July 17, 1969.)

Ethnic studies does not constitute a clearcut, easily definable entity. It is instead a frame of reference, a learning perspective that is valid in nearly every academic discipline. Ethnic studies is an explanatory system that selects, organizes, and evaluates historical, sociological, political, literary, etc., facts concerning the experiences of ethnic minority groups in America. Because of this all-encompassing nature of ethnic studies, an interdisciplinary approach has been characteristic of all developing ethnic studies programs in the West, whether the programs are organized across departmental lines or as autonomous departments, centers, or institutes.

Nearly every ethnic studies program being developed in the West is designed not to substitute for training in a traditional academic discipline or profession but rather to supplement it, to provide an ethnic perspective and value orientation. Many programs are designed as minors or as concentrations to complement a student's major field of studies. Even those programs which offer a bachelor's degree in black or Chicano studies generally require training in one of the traditional disciplines as well.

The form and substance of the ethnic studies curricula that is emerging in most institutions throughout the West is the result, in most cases, of a continuous dialogue among students and instructors. Minority students have been the initiators of most ethnic studies programs, and have continued to be involved in the development of the curriculum in nearly every institution. Their close involvement has frequently been formalized by their inclusion on joint faculty-student advisory bodies. In addition, the specific content and form of many ethnic studies courses is being left open to allow students a share in determining their own education.

Another important characteristic of many ethnic studies programs is their emphasis on practical community application of skills and knowledge acquired in the classroom. Programs are responding to student demands for action-oriented programs that will take them into the inner city to study ghetto and barrio life firsthand, and to provide information and organizational help for the residents. Such practical training or field study is conceived of as an integral part of relevant education.

In terms of courses offered in the ethnic studies area, the most frequently offered courses appear to be those in the history, culture, and literature of minority people. Interdisciplinary courses, such as "The Social and Political Problems of Afro-Americans in American Society,"are also common. As course offerings are broadened, ethnic study courses relating to economics, sociology, art, political science, music, dance, anthropology, etc., are being developed.

The specific course offerings being developed in ethnic studies programs may have some similarities, but more striking than their similarities are their wide variety and richness. Most minority students and staff involved in developing programs agree that there should be no standard or core curriculum for all ethnic studies programs. Course offerings should reflect instead the unique needs of minority students and the local minority community, as well as the special resources available on individual campuses and in the surrounding community.

ADMINISTRATION OF ETHNIC STUDIES PROGRAMS

Ethnic studies programs in the West appear to be developing along two basic lines. On the one hand, there are those programs which offer an inter-departmental concentration or major in ethnic studies. Such programs are generally administered by a faculty or joint faculty-student committee whose role it is to identify relevant courses in the various departments of the institution and encourage the development of additional ethnic studies courses within the already existing departments.

Such interdepartmental programs are usually more acceptable to administrators and traditionally-oriented faculty than to minority students and staff because they don't alter the balance of power among the different sectors of the academic marketplace. The determination of course content remains within traditional discipline areas, and the initiative for developing new courses and hiring minority faculty lies with established departments. As a result, program development is often minimal.

On the other hand, many ethnic studies programs in the West are being developed as separate and independent programs, departments, centers, or institutes. Such programs may rely on supplementary course offerings from a variety of departments, but they also employ their own staff and develop their own course offerings. This enables minority administrators, faculty, and students themselves to control the initiation of new classes, the development of course content, and the hiring of new faculty.

Programs of this latter type are more desirable to minority students and staff because they entitle them to the same degree of autonomy, academic as well as administrative, that other administrative units of a given institution enjoy. This is particularly important when it comes to the issue of minority faculty recruitment. Although most members of the academic community subscribe in theory to the need for an increase in minority faculty on campus, both to teach the new ethnic studies courses and to provide role models for minority students in all academic disciplines, they still continue in practice to exclude many qualified minority candidates by rigid adherence to degrees and credentials and out of fear of "lowering standards." Autonomous ethnic studies programs are able generally to exercise greater flexibility than entrenched departmental faculty in seeking out minority faculty who are "qualified" on the basis of their relevant knowledge and experience, their commitment to the welfare of the minority community they represent,and their ability to relate to and teach effectively minority students.

ETHNIC STUDIES
PROGRAMS AND PROPOSALS

Some of the western schools currently developing ethnic studies programs are organizing them along separate and distinct ethnic lines, e.g. black, Chicano, with little, if any, formal coordination among the different programs. In contrast, other schools are establishing "umbrella" ethnic studies structures which provide varying degrees of formal coordination among a number of ethnic components. Probably the most ambitious of these comprehensive approaches to program development are underway on the University of California and California State College campuses. A few of these programs and others are described below.

University of California, Berkeley. One of the best known of the new comprehensive ethnic studies programs in the West is the department of ethnic studies at the University of California, Berkeley, which began its first year last fall. Already the department offers over 40 courses, has 12 full-time instructors, an enrollment of over 1,100, and a $265,000 annual budget. Four divisions have been established within the department, each with its own coordinator. The divisions are: Afro-American Studies, Asian-American Studies, La Raza Studies, and Native American Studies. Although the program is beginning with four ethnic divisions within the department of ethnic studies, the university expects eventually to transform the department into a full-fledged college of ethnic studies with component departments.

University of California, Los Angeles. A similar multi-ethnic approach has been taken at the University of California, Los Angeles, where an American Cultures Institute was established last year. The project represents a comprehensive approach to the study of ethnic minorities in American society, as well as a framework for research and community action related to these minorities. The project is constituted initially of four ethnic programs: Afro-American, American Indian, Mexican-American, and Oriental-American. Each program has its own director and staff and will be developing its own course offerings. The interdisciplinary project will provide central facilities for scholars and students in many different fields of ethnic research, including joint university-community efforts to solve urban problems through research and action programs.

Claremont Colleges. In the spring, 1969, a Human Resources Institute was created at the Claremont Colleges. The general purpose of the institute is to develop leadership among college students for the cities of future America. The first two units of the institute are a Black Studies Center and a Mexican-American Studies Center, both of which began operation this past fall. The third unit planned is a Center of Urban Studies. Each center is administered under a separate budget by a full-time academic director. Field majors in black and Mexican-American studies are projected.

University of California, San Diego. One of the most innovative responses to demands from black and brown students that education be made more relevant to their needs is the proposed "Third College" at UCSD. Scheduled to open its doors in fall, 1970, the proposed Third College will join the other two semi-autonomous colleges that presently make up UCSD. The educational aim of the proposed college is to enable students to acquire the technical competence and the analytical abilities to cope effectively with the grave moral, social, and technological problems facing our society, particularly the social and economic barriers separating minorities from the mainstream of society. Majors to be offered by the college will include "Third World Studies" and "Urban and Rural Planning." The college will have an active recruitment and counseling problem for minority students.

University of California, Davis. In contrast to the ethnic studies departments, centers, institutes, and colleges just described, the University of California, Davis, is employing the inter-departmental approach to development of its ethnics studies program. The program is beginning first with a black studies inter-departmental major, but future plans call for development of inter-departmental majors in Mexican-American studies, Asian-American Studies, and American Indian studies. The program as a whole will be supervised and developed by a committee on ethnics studies in collaboration with faculty subcommittees and appropriate student advisory committees for each of the four areas of study. To complement a student's courses on the experience of a single ethnic community, the students will be urged to take other courses with a comparative focus, such as, "Introduction to the Comparative Study of Ethnic Problems in America."

Colorado State University. At Colorado State University a newly initiated ethnic studies program is designed to offer a concentration area, rather than a degree major. The program is interdepartmental in nature and is located in the College of Humanities and Social Sciences. Courses being offered this year are grouped into two categories: (1) special courses on ethnic problems, such as "Spanish-American people of the Southwest," "The Negro in U.S. History," and "Inter-group Relations;" and (2) advanced courses which provide general cultural and social understanding, such as "Cultural Geography" and "Comparative Religion."

Other. At San Francisco State College, a black studies department was established last year as the school's first move toward development of a school of ethnic studies. The proposed school will include an Afro-American department, and a Native American department. Fresno State College has an ethnic studies program with black, La Raza, and Indian components. Both California State College, Fullerton, and Sacramento State College plan to develop an ethnic studies department or center and to offer a bachelors degree in the field. Even the University of Hawaii plans to launch an ethnic studies program in fall, 1970.

BLACK STUDIES: PROGRAMS AND PROPOSALS

Several years ago the few black studies courses offered in our nation's colleges and universities were generally not integrated into programs either as minors or majors. With the lead given by Cornell, Harvard, Stanford, and Yale Universities, such concentrations are becoming increasingly common. The West, and particularly California, has seen a rapid development in black studies degree programs in just the past year. Nearly every unit of the University of California system and many of the state colleges have developed or are in the process of developing black studies degree programs. Efforts are being made to develop significant programs at several of the urban-oriented institutions in other western states, but very few departments have yet been established or majors developed. However, in recent years nearly every institution of higher education in the region has developed at least some new course offerings on the black experience in America.

Merritt College. Merritt College in Oakland, California, was one of the first predominantly white schools in the country to offer a degree program in black studies. Its Afro-American studies major, which leads to an Associate of Arts degree, requires a minimum of 30 units in courses related to the specific study of Afro-American topics. Courses offered in 1969-70 include: "Elementary and Intermediate Swahili," "Contemporary Education of Afro-Americans," "Psychology of Afro-Americans," "Sociology of Afro-Americans," "African Civilization," "Afro-American Theater," "African and Afro-American Art," "Afro-American History," "Africa: A Study in the Problems of Emerging Nations," "Afro-American Writers," and "The Black Man in America."

Stanford University. Stanford was another of the first institutions in the West to offer a degree program in the black studies area. However, the primary emphasis of its program is on African rather than Afro-American studies. "African and Afro-American studies" at Stanford is an interdepartmental program designed as an undergraduate major for students who wish to do significant work in black studies combined with training in a traditional academic discipline. Students have an affiliation with one department and take 50 units of credit in African and Afro-American studies. Twenty-five of these units are in "core" courses and 25 units in "collateral" courses. The exact content of each student's program is individually devised in consultation with an advisory.

University of California, Davis. More recently developed Afro-American degree programs include one at the University of California, Davis. There, the Afro-American studies major was initiated in the fall of 1969 by the Colleges of Letters and Sciences as one of a series of proposed ethnic studies programs. It is an interdisciplinary, interdepartmental major. Students majoring in black studies must choose a basic subject-matter discipline for emphasis, called a "field orientation". Among fields available will be anthropology, history, political science, and sociology. Lower division course requirements in the Davis majors will include "The Afro-American Experience," and "The Comparative Study of Ethnic Problems in America." Upper division requirements include 12 units in the discipline of "field orientation" and 36 units selected from the Afro-American studies list of relevant courses offered by the various departments.

University of California, Riverside. The department of black studies at the University of California, Riverside, was established in the summer, 1969, and offers curriculum leading to a Bachelor of Arts degree in black studies. Three alternative concentrations within the major are eventually planned. At present, however, the department is offering a major only with a concentration in the social sciences. Requirements for the major are a black studies sequence of three courses and a minimum of 36 units of upper division work. Upper division courses offered during the 1969-70 academic year include: "Research Methods in Black Studies," "African Studies," "Biology, Race and Society," "Community Field Study," and "Seminar in Black Studies."

San Fernando Valley State College. A coordinated interdepartmental black studies program originally began at San Fernando Valley State College in fall, 1968. In the spring of 1969, a department of Afro-American studies was formed and independent curriculum offerings began this past fall. The program is conceived of as a degree program leading to a Bachelor of Arts, with the major designed to be coupled with another major for students who would like to utilize their area of expertise in the Afro-American community. Lower division core courses at San Fernando Valley include: "Georgraphy and Culture of Pan African Peoples," "Main Ideas and Issues in Black Philosophic Thought," "Afro-American Literary Experience," "Historical and Political Experiences of Afro-Americans," "The Black Family," and "Economics of the Black Community." Upper division courses are "Dynamics of the Afro-American Community," "Interpretation of the African Experience," and "Psychological and Sociological Foundations for Afro-American Education."

University of Washington. At the University of Washington, a degree program proposal is awaiting final approval. The program is planned as an interdepartmental, interdisciplinary major and is designed to prepare students in traditional areas of knowledge so that they will have more than one area of competence. Tentatively, the major would require 20 credits in introductory black studies courses, 15 in upper division courses, and 30 credits in related fields. The program is being developed and implemented by a faculty-student executive committee for black studies. Courses currently offered are: "Afro-American Culture" (anthropology), "Afro-Americans: Social Biology of the American Negro" (anthropology), "Music and Art of Africa" (art and music schools), "History of Jazz" (music), "Jazz and Ensemble" (music), "Afro-American History" (history), "Philosophy of Racial Conflict" (philosophy), "Sociology of Black America"(sociology), and "Black Literature" (English).

University of Colorado. The University of Colorado has instituted a black studies program in the College of Arts and Sciences. Planning of the program began in summer, 1968. An ad hoc committee composed of two black faculty and five black students worked on recruiting faculty and developing courses. The program is neither a department nor a major, but it does have its own director, staff, and budget. Hiring of teachers, content of courses, and administration of the program is controlled by those in the program. The first six courses being offered this fall are: "Swahili," "Afro-American History," "Politics of Contemporary Africa," "Economic History of Africa," "Afro-American Art," and an honors class in "Black Awareness." Five of the six courses are being given credit by other academic departments.

Other Programs. Additional degree programs in black studies are located at California State College, Hayward; San Diego State College; San Francisco State College; and the University of California, Santa Barbara. California State College at Los Angeles has established an Afro-American studies department, but it does not yet offer a degree. California State College, Long Beach, also has a department. Other significant black studies programs in California include those at Berkeley, UCLA, Fresno State College, and the University of Redlands. Outside California, more modest programs are being developed at the University of Montana, University of Idaho, Washington State College, Reed College in Oregon, Portland State University, and many other schools.

CHICANO STUDIES:
PROGRAMS AND PROPOSALS

Most of the Chicano or La Raza studies programs currently being developed in the West are located at institutions in California. According to one source, at least 24 four-year educational institutions in the state have set up Mexican-American studies programs. Objectives of the various programs are frequently differentiated by lower division and upper division. Common goals of the first two years are to develop the student's bilingual, bicultural abilities by offering communications skills in both Spanish and English and by focusing on an intellectual perspective of and about Spanish-speaking communities. The goals of the upper division major in Chicano studies are to further develop the student's potential for personal self-development in at least two cultures, as well as to develop the student's abilities to serve the Chicano community.

San Fernando Valley State College. One of the "oldest" departments of Mexican-American studies is that at San Fernando Valley State College in California. The department was formed in the spring, 1969, and offered its first courses the following fall. The program leads to a Bachelor of Arts degree, and is located within the School of Arts and Sciences. The program is designed for students of all ethnic backgrounds who wish to gain a better understanding of the cultural, political, historical, and economic contributions of Mexican-Americans to our society. The program consists of a nine-semester unit lower division core, a twelve unit upper division core, and a choice of twelve units from one of three "tracks"--humanities, social sciences, or education.

California State College, Los Angeles. The Mexican-American studies department at California State College, Los Angeles, is also located within the School of Letters and Sciences. The first Mexican-American studies courses at the school were initiated in September, 1968, and the department was established in January, 1969. The curriculum focuses on: (1) the study of historical and contemporary roles of the Mexican-American in American society; (2) their social, economic, political, and cultural contributions; and (3) an examination of contemporary political and social ideas expressed through their literature. Currently offered courses include: "History of Mexican-Americans" and "Contemporary Politics of the Southwest."

San Francisco State College. At San Francisco State College, a department of La Raza studies was created in 1969 as one component of the School of Ethnic or Third World Studies. Courses offered by the department in fall, 1969, included: "Contemporary Spanish," "History of La Raza," "Contemporary Movements in La Raza," "Contemporary Literature of La Raza," "The Chicano/Latino and the Law," "La Raza in Community Organizing," "La Raza Art Workshop," "La Raza Creative Writing Workshop," and "Basic Conceptual Skills." La Raza courses offered through other departments include: "Mexican Thought" (philosophy), "La Raza Values" (philosophy), "Psychodynamics of the Chicano Family Structure" (psychology), and "Pre-Columbian Art."

Fresno State College. A La Raza studies program has been developed at Fresno State College. The two basic features of the general education or lower division program are a living-learning experiment and core seminars in three basic areas. These core areas are: (1) communications--the equivalent to a cluster of linguistics, Spanish, English, and general communications, (2) social sciences--the equivalent to a cluster on anthropology, history, and urbanization, and (3) science. Recently submitted proposals call for a major, minor, and master's degree program in La Raza studies. Courses required for the major will include: "Chicano and Mexican Literature," "Chicano History," "Bibliographic and Statistical Research Methods," and "Directed Field Work." Other required courses will be organized into three sequences--socialization, education, and philosophy. These will include: "Chicano Youth and Culture Conflict," "Political Doctrines in the Americas," "Religious Philosophies among La Raza," "Rural and Migrant Education," and "Chicano Psychology." Proposed electives include: "Community Control: Theory and Methods," "Economics of Chicano Liberation," "Bilingualism and Biculturalism," "Chicanos and Higher Education," and "Contemporary Arts of La Raza."

Other California Programs. California schools which are currently offering or projecting bachelor's degree programs, in addition to the above, include the California State Colleges at Dominguez Hills, Hayward, Long Beach, Los Angeles, San Diego, and San Jose; and the University of California, Riverside. Both the ethnic studies department at Berkeley and the American Cultures Project at UCLA include a Mexican-American component. Other programs exist at California State College, Fullerton; Sonoma State College; and the Claremont Colleges.

University of Washington. Outside California, some preliminary efforts to develop a Chicano studies program are being made at the University of Washington. A recently appointed faculty-student committee will develop proposals for new Mexican-American studies courses and the building of a Chicano studies program. An introductory course in the history and culture of Mexican-Americans and an advanced Spanish course for Chicano students are currently offered.

University of New Mexico. At the University of New

Mexico, a study prepared this past fall by UMAS on behalf of the Joint Committee on Ethnic Studies has proposed a Chicano studies department. The students called for the immediate hiring of a Chicano to plan and implement the department. The proposed department would be divided into: (1) an administrative section, (2) an operational section which would include the Mexican-American studies courses, and (3) sections dealing with student services, a Chicano library, and barrio relations. The list of suggested course offerings includes some Mexican-American courses already established at other schools in the West, courses conceived by UMAS to meet particular regional needs, and courses already in existance at the University.

AMERICAN INDIAN STUDIES

American Indian studies is one of the more recent areas of ethnic studies to receive attention in college and university curricula. Probably the first full-fledged curriculum in this area was offered by Navajo Community College when that two-year institution first opened its doors in January, 1969. Two Native American studies programs are being developed at the University of California's Berkeley and Los Angeles campuses. A proposal endorsed recently by the California Indian Education Association calls for the establishment of a College of Native American Studies on one of the University of California campuses.

Navajo Community College. This college is a two-year institution designed exclusively for American Indians. It is supported by the Navajo tribe, the federal government, and private foundations, and is located on the Navajo reservation at Chinle, Arizona. The school's curriculum emphasizes Indian leadership training; Navajo culture, history, and language; as well as vocational and technical education. The curriculum offered spring semester, 1969, included courses in the following areas: (1) Humanities--"Navajo Culture and History," (2) Communications Skills--"Navajo Language," "American Indian Literature," (3) Arts and Crafts--"Navajo Silversmithing, Weaving, Crafts, Sash-belt Making, Pottery, and Basketmaking," and (4) Social Sciences--"History of the American Indian," "The Emerging Navajo Indian."

University of California, Berkeley. At the University of

California, Berkeley, a division of American Indian studies began operation this fall within the newly-formed department of ethnic studies. Six courses have been developed: "American Indian Liberation," "The Indian Experience," "Indian Education," "Indian Community Development," "Indian Ethno-History," and "Indian Literature."

University of California, Los Angeles. At UCLA, an American Indian Cultures Program is being developed as part of that institution's larger American Cultures Project. It presently has program status and is applying for center status. It does not yet offer any courses.

University of California, Davis. One Native American studies course, "The Indian in Contemporary Society," was offered on the Davis campus fall quarter, 1969. New courses offered winter quarter include "Indians of North America," "Community Development," "The Indian Experience," "Navajo History and Culture," and "Seminar in Indian Affairs." A proposal has been developed and endorsed by the California Indian Education Association which calls for creation of full-fledged college of Indian studies on the Davis campus. The proposed college would undertake instructional research, library, publication, and extension programs.

Eastern Oregon College. A different approach than those described above is being developed at Eastern Oregon College, where pressure from Indian students led to formulation of a modified freshman and sophomore year program beginning in fall, 1969. Modifications in the institution's curriculum structure, "not to be described as an Indian studies curriculum," are designed to provide Indian students with a more acceptable academic environment. The program includes: (1) a freshman year study sequence premised on an Indian theme; and (2) a continuation of the Indian theme in the second year, but in reduced form.

Other Institutions. The University of Montana has established a professorship in the area of American Indian studies, but has not yet filled the opening. A major in Indian studies is being developed at Sonoma State College in California. At Humboldt State College, an Indian advisory committee in January, 1969, called upon the school to immediately begin developing Indian courses and to plan a major Indian studies program. At the University of New Mexico, an Indian center and an Indian studies program have been proposed by the American Indian students on campus. Some efforts to develop Indian curricula are also being made at San Francisco State College, Fresno State College, Long Beach State College, and the University of California, Santa Cruz.

Clyde Warrior Institutes. In contrast to regular institutional curriculum offerings, the Clyde Warrior Institutes in Indian Studies offer six-week summer institutes for Indian college students. These institutes are sponsored by the National Indian Youth Council, and were held in the summer of 1969 on the campuses of UCLA, University of Colorado, and Stout State University in Wisconsin. The objective of the institutes is to impart a sense of identity and personal worth to the students through an understanding of institutional and cultural relationships between Indian communities and non-Indian society. They are an attempt to help students learn to order, control, restructure and balance the cross-cultural experiences which form the content of their education. The 1969 course outline included the following topics: "Culture and Identity," "The Folk Society," "The Urban Society," "The Contact of Folk and Urban Peoples," "Poverty in America," and "The Contemporary Indian Scene."

ASIAN-AMERICAN STUDIES

Asian-American students on many campuses in the West have been deeply affected by the growing ethnic consciousness of their black, brown and red counterparts throughout the country. As a result, they too have formed radical student groups on several of the West coast campuses and have called for greater recognition of their unique ethnic identity and experiences in the college curriculum.

Asian-American studies programs are being established as one of the four components of UCLA's American Cultures Project and UC, Berkeley's department of ethnic studies. However, course development is still in very early stages. An Asian-American studies component is also planned as part of the proposed ethnic studies center at Sacramento State College, the department of ethnic studies at San Francisco State College, and the ethnic studies program at UC, Davis. The Agency of Experimental Education (AEP) at the University of California, Santa Barbara, offers two courses on the Asian-American, and Stanford University recently initiated two Asian-American studies courses.

ETHNIC STUDIES PROGRAMS AT THE GRADUATE LEVEL . . .

Given the rapid proliferation of undergraduate ethnic studies programs and the establishment of Bachelor of Arts degrees in the field, it can be expected that pressure will continue to build for expansion of these programs to the graduate level. Already, many of the western institutions now implementing undergraduate programs are also developing long-range plans for graduate degree programs in ethnic,black, and brown studies. Regardless of the ethnic specialty area, desirable guidelines for the development of graduate curricula would appear to be similar to those at the undergraduate level: 1) The programs should be open-ended and developmental; 2) They should provide for training in a traditional discipline as well as in the ethnic area; and 3) They should include a strong component of community research and field work.

Ethnic Studies. The proposal for an ethnic studies center at Sacramento State College lists as one of the center's objectives the development of a Master of Arts degree in ethnic studies "as soon as available resources permit this to be accomplished in the next two years". An M.A. in cultural studies is already offered at Colorado State College. The department of ethnic studies at the University of California, Berkeley, plans the implementation of graduate programs.

Black Studies. In the black studies field, San Fernando Valley State College is already in the process of developing a master's degree program in Afro-American studies. The University of California, Santa Barbara, presently offers a bachelor's degree and hopes to offer higher degrees in the future when they have sufficient faculty to open up areas of specialization. Long-range plans of the department of black studies at the University of California, Riverside, call for development of M.A. and Ph.D. programs. The department of history at the University of California already is offering a Ph.D. program in the history of black people and race relations in the United States.

Mexican-American Studies. San Jose State College is in the first year of an interdepartmental graduate program in Mexican-American studies. San Fernando Valley State College plans to offer a master's program in Chicano studies beginning in the fall of 1970. The University of Colorado has developed a master's degree program in Mexican-American studies designed primarily to provide the cultural orientation and understanding needed by future educators of Spanish-speaking students in the Southwest. The staff of the La Raza studies program at Fresno State College has developed a comprehensive proposal for a master's degree program in La Raza studies at that institution.

The stated objectives of the proposed degree program at Fresno State College are illustrative of the type of needs which can be served by graduate training programs in ethnic studies. These objectives include:

- "To adapt graduate study to the needs and interests of the community, thus enabling Fresno State College to provide professional personnel for its service area, which includes a high percentage of people of Mexican ancestry."
- "To seek qualified and highly motivated Chicano students and develop their leadership abilities, an in-depth understanding of the cultural background and milieu of Chicanos in the Southwest, and high level competence in research teaching, and community development."
- "To provide opportunities and guidance for research and development of curricular materials for use in the colleges and schools now developing programs in bicultural, bilingual education."
- "To provide graduate level electives for students working in other degree programs . . ., wishing to augment their competence and professional abilities in areas relating to Chicanos.

MAJOR IMPLICATIONS FOR WESTERN GRADUATE SCHOOLS

In general, there appear to this author to be several major implications for western graduate schools of the rapid development of undergraduate ethnic studies programs. First, western graduate schools need to develop relevant curricula offerings for the ethnic minority students who are beginning to enter their schools in increasing numbers. In many cases, these students now have available to them undergraduate ethnic studies courses which are more relevant to their needs and aspirations than traditional curricula of the past. Their expectations of graduate course offerings will be correspondingly high. Graduate curricula, whether offered by separately-organized ethnic studies programs or by the traditional academic departments, will need to achieve increased relevancy to the needs of minority students and the needs of their communities.

Second, there is an urgent need for graduate schools to train increased numbers of minority faculty to staff undergraduate ethnic studies programs. One of the fundamental problems currently hindering the initiation and expansion of ethnic studies programs in the West is the shortage of minority faculty. If ethnic studies is to be continued and enlarged, a major emphasis must be placed on developing more and more qualified ethnic minority scholars and teachers. (A detailed discussion of graduate training programs for ethnic studies faculty can be found in the preceding report in this volume, "The Preparation of Faculty in U. S. Ethnic Studies Fields," by H. W. Magoun.)

Third, there is a vital need to conduct research and analysis programs at the graduate level, the findings of which can be used in the development of course content and teaching materials for undergraduate ethnic studies programs. Such research must be carried out within a framework that has relevance and validity to the minority student and his community. Academic research in the past has generally been conducted from the frame of reference of the white or majority culture. To correct the glaring inadequacies and neglect of the past, new research is needed which will collect, examine, and analyze historical and contemporary data from the perspectives of the West's various ethnic minority groups.

If the faculty and staff of western graduate schools sincerely desire to see their institutions respond effectively to the needs described above, they must be willing to relinquish some of their own power and privilege in order to allow minority students, faculty, and community the key role in development and implementation of minority-oriented programs. The needed reexamination and revision of existing curricula offerings in established academic departments, the development of new graduate curricula in the ethnic studies field, and the development at the graduate level of course content and teaching materials for undergraduate ethnic studies programs, all will require the intimate involvement of minority peoples themselves. It seems clear that those whose needs have not been met by higher education in the past are now the ones best able to help institutions of higher education begin to meet the needs of all ethnic groups in our society.

POSSIBLE REGIONAL PROGRAM ACTIVITIES

With the rapid development of ethnic studies as a significant new field of academic endeavor in the West and the nation, and the likelihood that this development will continue to expand at an increasing rate in the near future, certain types of regional efforts might be able to play a useful role in facilitating development of viable programs, in eliminating the current critical shortage of ethnic studies faculty, and in making maximal utilization of scarce institutional resources. Possible regional program activities include the following:

Regional Ethnic Studies Clearinghouse. A central clearinghouse might be set up to collect information on ethnic studies programs and resources and to disseminate this information in useful form to the staff of existing and emerging ethnic studies programs in the West. Such a clearinghouse or center could facilitate the exchange of ethnic studies bibliographies, course outlines, new course materials, and research findings among interested institutions. The establishment of such a communications network among all ethnic studies programs in the western region could serve to avoid duplication of efforts, and allow new programs with less experienced staff to draw on the fund of knowledge and expertise which exists among staff of the more highly-developed ethnic studies programs in the region.

Workshop or Continuing Conference on Graduate Ethnic Studies Curriculum. Many of the ethnic studies programs currently being developed in the West include long-range plans for development of graduate degree programs in ethnic studies. Already a small number of western institutions have made serious efforts to develop master's degree programs in Afro-American and Mexican-American studies. A one-time meeting or a continuing association of ethnic studies directors from throughout the region to work out guidelines for the development of graduate ethnic studies curricula in the West might help to prevent duplication of effort and to assure the most effective use of the scarce ethnic studies resources in the region.

Ethnic Studies Research Centers. While ethnic studies course offerings should be developed at nearly every institution in the western region, research centers on ethnic studies might better be established on a regional rather than individual campus basis. Such centers would help counteract the diffusion of talents among campus ethnic studies programs and provide services to numerous college which are too small to operate significant programs. Under the direction of black, brown, and red intellectuals, such centers could sponsor research programs to identify minority community needs and to develop curriculum content that will be relevant to these needs. (A similar recommendation was made recently at a national conference of college administrators sponsored by the Wright Institute, in cooperation with the University of California at Berkeley, Stanford University, and the College Entrance Examination Board.)

Faculty Exchange Program. Similar to the experience throughout the country, efforts in the West to develop viable ethnic studies programs are hampered by the scarcity of faculty to teach in the needed areas. This is probably the most critical need in the field of ethnic studies. Inter-institutional and interstate exchange of ethnic studies faculty could serve to capitalize on the scarce talent currently available, while efforts are being made at the graduate level to increase the pool of potential minority faculty members.

Ethnic Studies Consortiums. Consortium arrangements might be initiated among a number of institutions in close geographical proximity to one another for the purpose of sharing faculty, students, courses, and library resources. Again, the intent would be to make maximal use of available scarce resources in the West and avoid as much as possible the diffusion of minority talent and the draining of the resources of the Southern Negro colleges. Ethnic studies consortium arrangements could encourage institutions "to divide the educational labor and to share the educational product." ("The Black University," a paper presented to the national conference of the Association of Afro-American Educators, Chicago, 1969, p.8.)

The regional program activities suggested above need not be distinct and separate undertakings. Several of the cooperative activities recommended might be undertaken in various combinations by any interested group of institutions within a state or subregion of the West. On an even broader scale, ethnic studies staff and students at institutions throughout the entire western region, perhaps in cooperation with the Western Association of Graduate Schools or the Western Interstate Commission for Higher Education, might initiate one or more of the activities suggested above. In addition, a *western regional ethnic studies association*, composed of ethnic studies staff and students, might be formed for the purpose of cooperating across institutional and state lines to initiate and develop cooperative activities in the ethnic studies field. Hopefully, the current momentum will not be lost, and ethnic minority students and staff, western institutions of higher education, WAGS, and WICHE will continue to work together to facilitate the long overdue inclusion of ethnic content in college and university curricula and to make higher education in general more relevant to the needs of ethnic minority groups in our society.

APPENDIX A

ETHNIC STUDIES
DIRECTORS AND COORDINATORS IN THE WEST

Ethnic Studies - General

Dr. Andrew Billingsley, Acting Director, Department of Ethnic Studies, University of California, Berkeley

Mr. Richard A. Martinez, Coordinator, Ethnic Studies Program, California State Polytechnic College, San Luis Obispo

Afro-American (Black) Studies

Dr. William Burwell, Jr., Acting Director, Department of Afro-American Studies, San Fernando Valley State College, Northridge, California

Dr. Ulysses S. Doss, Director, Black Studies Program, University of Montana, Missoula

Dr. St. Clair Drake, Chairman, African and Afro-American Studies Committee, Stanford University, Palo Alto, California

Douglass Glasgow, Henry McGee, and Boniface Obichere, Interim Directors, Afro-American Studies Center, University of California, Los Angeles

Dr. James A. Goodman, Acting Director, Black Studies Program, University of Washington, Seattle

Mr. Richard Keyes, Black Studies Chairman, Fresno State College, California

Mr. Talmadge Kirkmon, Director, Black Studies Program, University of Redlands, California

Mr. William H. McClendon, Director, Black Studies Center, Reed College, Portland, Oregon

Dr. Charles Nilon, Director, Black Studies Program, University of Colorado, Boulder

Dr. E. D. Turner, Chairman, Afro-American Sub-Committee for Ethnic Studies, c/o Department of Psychology, University of California, Davis

Dr. Joseph L. White, Coordinator, Black and Comparative Culture Studies, University of California, Irvine

Mexican-American (Chicano, La Raza) Studies

Dr. Rudolf Acuna, Chairman, Department of Mexican-American Studies, San Fernando Valley State College, Northridge, California

Dr. J. Oswaldo Asturias, Coordinator, La Raza Studies Division, University of California, Berkeley

Dr. Jesus Chavarria, Co-Chairman, Chancellor's Committee on Ethnic Studies, Chicano Studies Center, University of California, Santa Barbara

Dr. Eugene Cota-Robles, Chairman, Mexican-American Studies Committee, University of California, Riverside

Mr. Gilbert D. Garcia, Director, Mexican-American Cultural Center, University of California, Los Angeles

Mr. Rudy Holguin, Chairman, Mexican-American Studies, California State College, Los Angeles

Mr. Ronald Lopez, Director, Mexican-American Studies Program, The Claremont Colleges, California

Dr. Thomas Martinez, Director of Mexican-American Seminars, Stanford University, Palo Alto, California

Mr. Salvador Ramirez, Director, Mexican-American Studies, University of Colorado, Boulder

Mr. Eliezer Risco-Lozada, La Raza Studies Chairman, Fresno State College, California

Mr. Gustavo V. Segade, Chairman, Chicano Studies Program, San Diego State College, California

Dr. Joseph Sommers, Chairman, Chicano Studies Committee, c/o Department of Romance Languages, University of Washington, Seattle

American Indian (Native American) Studies

Mr. Lehman Brightman, Coordinator, Native American Studies Division, University of California, Berkeley

Mr. W. Roger Buffalohead, Director, American Indian Culture Program, University of California, Los Angeles

Dr. Jack D. Forbes, Department of Applied Behavioral Sciences, University of California, Davis

Asian-American Studies

Dr. James A. Hirabayashi, Chairman, Asian-American Studies, San Francisco State College, California

Mr. Floyd Huen, Coordinator, Asian Studies Division, University of California, Berkeley

Dr. Harry Kitano, Interim Director, Asian-American Studies Center, American Cultures Institute, University of California, Los Angeles

Selected Ethnic Studies Directors Outside Region

Mr. William Brower, Director, Afro-American Studies Institute, Antioch College, Yellow Springs, Ohio

Dr. Roy S. Bryce-Laporte, Director, Afro-American Studies Program, Yale University, New Haven, Connecticut

Dr. James Garrett, Director, Center for Black Education, Washington, D. C.

Dr. Vincent Harding, Director, Institute of the Black World, Martin Luther King Memorial Center, Atlanta, Georgia

Dr. Richard A. Long, Director, Center for African and African-American Studies, Atlanta University, Georgia

Dr. Richard A. Long, Director, Center for African and African-American Studies, Atlanta University, Georgia

Mr. James Turner, Director, African-American Studies, Cornell University, Ithaca, New York

Mr. Nathan Wright, Jr., Chairman, Afro-American Studies Department, State University of New York at Albany.

Author's Note: **This list is far from complete. It simply represents only those directors and coordinators whom the author has been able to identify through her work.**

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